

THE  
SPIRIT OF MISSIONS.

OCTOBER, 1878. //

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America,

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

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NEW YORK:

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## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it, that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

It is to be understood by the readers of this Periodical that the Board of Managers is not responsible for the expression of Editorial opinions, but simply for the accuracy of facts connected with its operations.

For list of Publications of the Board, and Terms, see 4th page of cover.

All communications to be addressed to *Rev. A. T. TWING, D.D.*, 22 Bible House, or *Rev. JOSHUA KIMBER*, 23 Bible House, or *Rev. R. C. ROGERS*, 30 Bible House, New York.

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## Contents---October.

Board of Managers.	PAGE	The Wonderful Accessions in India,	PAGE
Bishop Doane and Selwyn College, . . . . .	395	Bishop Holly in Westminster Abbey, . . . . .	419
<b>Domestic Department.</b>		China—Mr. Thomson's Children—The Bishop	
Growth of the Church in the United States, . . . . .	397	Boone Memorial School—Letters from the	
Letter from Western Texas, . . . . .	399	Rev. Yung Kiung Yen, A.M., and the Rev.	
Letter from North Carolina, . . . . .	400	Dr. Nelson, . . . . .	420
Appeal from Oregon, . . . . .	401	Mexico—English Sympathy with the Reform	
A Farewell Letter, . . . . .	402	Movement—Extracts from Letters of Mr.	
Work among the Colored People of the South, . . . . .	403	Albert E. Mackintosh and of a Churchman, . . . . .	422
Acknowledgments, . . . . .	406	Acknowledgments, . . . . .	424
<b>Indian Department.</b>		<b>Woman's Work.</b>	
List of Missionaries and Teachers, . . . . .	409	Meeting of the Woman's Auxiliary to the Board of	
Pressing Needs of our Indian Missions, . . . . .	410	Missions, . . . . .	427
Bishop Whipple's Visitation at White Earth, . . . . .	410	Boxes for Africa, . . . . .	427
Acknowledgments, . . . . .	412	Boxes by Mail, . . . . .	428
<b>Foreign Department.</b>		Letter of Thanks from a Western Missionary, . . . . .	428
Missionary Conference, S. P. G., . . . . .	413	Letter of Thanks from the Indian Field, . . . . .	429
Death of a former Secretary and of a Missionary		Extracts from a Letter from Miss Nelson, . . . . .	429
Teacher, . . . . .	419	Letter from Miss Fay's Chinese Bible Reader, . . . . .	430

## NOTICE.

*The November and December numbers of the SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the several Committees and of the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.*

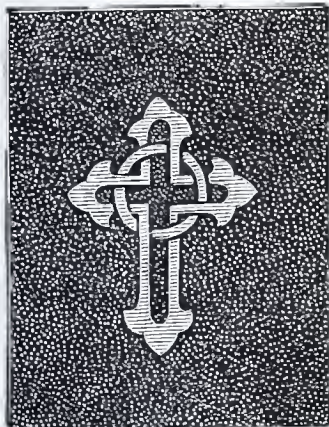
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# THE LEAGUE

IN AID OF THE

## MEXICAN BRANCH OF THE CHURCH

Has been organized with the hearty approval of the following Bishops, constituting the Mexican Commission:

The Bishop of Maryland,  
The Bishop of Delaware,  
The Bishop of Ohio,

The Bishop of Pennsylvania,  
The Bishop of Pittsburgh,  
The Bishop of Western New York,

The Bishop of Long Island.

The Foreign Committee of our Church has accepted the responsibility of caring for the work of the Church in Mexico "in faith that the sum" needed for that purpose "will be contributed, over and above the usual contributions for Foreign Missions."

Funds are needed:

- I. To purchase and distribute Spanish Bibles.
- II. To pay their small monthly salaries to five ordained clergymen and to twenty-two lay readers, teachers, and other workers of the Church in Mexico.
- III. To aid in meeting the expenses of its schools and orphanage, and to firmly establish a theological seminary.
- IV. To publish Spanish Prayer-Books and Hymn-Books, a weekly Spanish Church paper, and other Christian publications.
- V. To meet the necessary expenses of Church buildings.

The League is actively engaged in raising the funds needed for these objects, and earnestly solicits your gifts and coöperation.

In connection with the work now aided by the League, seventy-one congregations have been gathered, three in the capital, and the rest in other parts of the republic of Mexico; a faithful, able, and eloquent band of native missionaries has been raised up in their midst; Church schools have been established, where a very large number of children have been carefully taught the Bible, and have received a good secular education; a theological seminary has been preparing young men for the ministry; Divine services have been statedly celebrated, and the precious Gospel preached in two beautiful Church buildings in the city of Mexico; an orphanage has been started in a former convent building in that city; a periodical called *The Truth* has been regularly published, from a fine printing-press obtained for the use of the Church in Mexico, and other publications have been prepared that have influenced multitudes; many thousands of copies of the Spanish translation of the Holy Scriptures have been circulated with most blessed results; and much other Christian work has been faithfully done.

All contributions for the work of the Church in Mexico should be carefully designated "For Mexico."

Persons willing to aid that work by forming branches of "The League," are invited to write to its Corresponding Secretary.

The officers of "The League" are:

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# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS.

### *BISHOP DOANE AND SELWYN COLLEGE.*

ON Wednesday, July 17th, a meeting in furtherance of the college which it is proposed to found as a memorial to Bishop Selwyn was held at the National House, Broad Sanctuary, Westminster, the Earl of Powis in the chair. In seconding the motion for a vote of thanks to the chairman, Bishop Doane said:

"But for the fact that I find myself, very much to my regret, the only representative of the American Church present, I should conclude that at this late hour of this warm afternoon, and after so much admirable speaking, I should best discharge the duty expected of me by simply seconding the motion, which, without any urgency of mine, would pass by acclamation. But I should do injustice to the love and reverence of my countrymen and fellow Churchmen for the great Bishop whom we are met to honor if I rested here. It is quite within bounds to say that no Englishman ever set foot on our shores who so impressed the minds and hearts of American Churchmen as Bishop Selwyn did. I cannot lay claim to such life-long personal recollections of the Bishop as many of the speakers have. But I remember that my father brought back from England, thirty-seven years ago, the engraving of Richmond's beautiful picture of the Bishop of New Zealand, which was always among the 'silent friends' in his house, and hangs now upon the walls of my own home; and he brought back a more beautiful picture still, which he engraved upon my mind and heart, of the young Missionary Bishop consumed with zeal to give up all for CHRIST—'strained until his work could be accomplished'; not 'about' as so many of us are, but absorbed and immersed *ἐν τοῖς τοῦ Πατρὸς*. And Selwyn's name from that time on was one of the great names which I was taught to love and reverence along with the name of the great Vicar of Leeds, whose invitation brought my father here to preach at the consecration of his parish

church; and of others, some living, thank God, some fallen asleep. This long ago personal recollection I must claim, because it is mine in a very sacred way. Apart from this, American Churchmen claim a share in Bishop Selwyn as they do in all the great names in religion and literature which England has given to the world.

"Looking from our American standpoint, I can hardly agree that the great Bishop of New Zealand was rewarded or advanced by his appointment to a Diocese at home. Great as he was here, he had won his spurs of Christian knighthood in a harder field. And it is no disparagement of the high distinction of the English Episcopate at home to say that it derived fresh honors from the men whom the Church of England has given to her colonies, some dead, some living still. You will agree with me when I recall the names of Middleton and Heber, and Broughton and Gray, and Inglis and Fulford, and Mountain and Field, and Straehan and the Selwyns (father and son), and Patteson, whose soul went up through those five wounds, under the Southern Cross, to the celestial Crown. In 1871 Bishop Selwyn came to America. I met him in New York just off the ship, and went with him to Baltimore, where he was the honored guest of my venerable uncle, the Bishop of Maryland. He was as fresh and full of life as a boy. His voyage had been simply a recreation to him, for he had not that horror of the sea which some English Bishops seem to have. He threw himself instantly into all our work. The impression given to me by Bishop Selwyn was that of a man in the inmost recesses of whose soul burned a gift far richer than that of Prometheus—two flames, of holy learning and of holy zeal. His learning, moulded, as I have no doubt it may have been, by Hooker's great work, was still more flavored by the

greatest book, the Word of God, in which he was a Christian Apollos, 'mighty in the Scriptures,' wise from the kind of study that men make upon their knees.

"It will illustrate this, and at the same time indicate the fitness of a Missionary college as a memorial of him, if I recall—what I never can forget—a sentence from Bishop Selwyn's speech at the Jubilee Meeting of the Board of Missions in Baltimore in 1871. He was speaking as to the question whether it was worth while to try to save what some people are pleased to call perishing and inferior races. As to the first, he said, all the more need to make hot haste to rescue them before they perish. As to the second, he claimed that not only could the most degraded nations be converted to Christianity, but that a native Ministry could be raised among them. The Cretans, he said, in St. Paul's own account, 'were always liars, evil beasts, slow bellies,' and yet St. Paul commanded Titus to ordain elders in every Cretan city. And so these 'always liars' became preachers of the eternal truth, these 'evil beasts' came to lie down with the Lamb of God, and out of these 'slow bellies' flowed 'rivers of living water.' It might be no small part of the power of Selwyn College to train, as England only can train for the Christian Ministry, candidates sent to it from among the natives of heathen lands. And surely a Christian college is the fittest memorial of such wisdom and faith and zeal as his. So much has been said about frugality and simplicity of living as connected with the college that I may venture upon a single illustration of this element in Bishop Selwyn's character, as it came under my own notice. Five years ago I was in the vestry of St. Paul's, where a sermon had been delivered on behalf of the venerable society by the Bishop of Derry; and when those present departed, some one way and some another, I noticed that the last to leave was Bishop Selwyn, and that he went away in true democratic fashion, carrying his robes in his bag, and going on

what my old tutor used to call 'apostolic horses.' I was reminded of this when lately going over Lincoln Cathedral, under the care of its admirable Precentor. Asking the reason for the words in the epitaph on the tomb of the great Bishop Hugh, '*Frugalis Hugonis*,' Precentor Venables told me that once, when this frugal Hugh was going into Salisbury with his effects in a sheepskin wallet tied behind him on his horse's back, the nobles who were with him were so scandalized by his want of state and dignity that they actually cut off the bag, and so deprived him of one of the symbols of his frugality.

"If I may be allowed a few words more I should be glad to protest against the suggestion which has, I believe, been made that Selwyn College should be a sort of appendix to some existing foundation. We are all familiar with the Latin proverb which tells how long a vessel holds the odor with which it is once imbued. I venture to think that a great university, certainly a separate and complete college, is none too large a vessel to be saturated with the memory of this great and holy name. And while Keble and Selwyn Colleges are not to be on the same model, I cannot agree that the men differed, as has been said this afternoon, in that the one was a poet and the other a practical man. For in that dear old language that gives us so much truth and beauty a poet is a creator; and these two men were, in this, alike—and it is a God-like power in man—that each was a creator in his particular sphere. And the colleges that bear their names are sure to be creations of which England shall in all time be proud."

Bishop Doane, in conclusion, said that although the claims upon American Churchmen were so great that they could give but little, he should be happy to undertake the collection of a fund for the endowment of an American scholarship in Selwyn College that should be an added link in the chain, strengthening every day, thank God, which binds the countries and the Churches together.—*The Churchman*.

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*For Notice of Missionary Meetings, see third page of cover.*



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OCTOBER, 1878.

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## GROWTH OF THE CHURCH IN THE UNITED STATES.

*A paper read before the Society for the Propagation of the Gospel, at its 177th anniversary,*

BY THE BISHOP OF LONG ISLAND.

IT so happens that much of the work of this venerable Society during the first three years of its existence, from 1701, to 1704, was done in Long Island, the Diocese which, with the Providence of God, I administer. Within a few miles of the spot where the Rev George Keith, the first Missionary of this Society to English immigrants in America, held his first service, my cathedral is now being erected. It also so happens that upon me devolve the privilege and responsibility of presiding over the Domestic Department of American Missions. I know not that these facts had anything to do with the request that I should read this paper; but certainly they will have much to do with the spirit in which I shall speak of the labor of this venerable Society.

It is well known that from 1701 to 1783 the thirteen colonies of Great Britain, stretching along the coast of North America, from Maine to South Carolina, were the chief fields of work to this Society. The first Missionaries were sent to New England and Long Island in 1702. Seventy years later the Society wholly or partially supported ninety-nine Clergymen and catechists in those colonies, whose population had increased during that period from 250,000 to over 3,000,000. For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the new world. The Church herself, as all

of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting. And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day, it cannot exceed in thankful love and earnest good-will that which we are here to offer. Verily in that comparatively narrow coast belt along the Atlantic, which, in the eighteenth century, bounded the Christian endeavor of this Society, the little one has become a thousand, and the small one a strong nation. Those thirteen colonies comprised scarcely one eighth of the present domain of the United States, and consequently only one eighth of the territory over which, however imperfectly, the work of the American Church now extends. The ninety-nine Clergymen and catechists of 1771 have increased to more than 3,082 Clergy and 786 lay-readers. Where there was not a single Bishop, there are now twenty-five Bishops, while in the whole country there are to-day sixty-one. Outside of Great Britain, where there was not one organized Diocese, there are now forty-eight, and ten Missionary Jurisdictions besides. Where there was not an institution

of learning of any sort under Episcopal control, there are now of our own founding thirty collegiate and theological institutions. Still greater, if possible, is the change in regard to the means needed for the furtherance of the Church's fourfold work in parochial ministrations, in Christian education, in Foreign and Domestic Missions, and in organized Christian charities. In place of the few thousand pounds raised in the American colonies, and contributed from this side of the water, we have annually, as the result of free-will offerings from the faithful, not less than \$500,000 for general and local Missionary operations, and about \$4,500,000 for all other purposes of the Church;\* while in the form of permanent endowment for collegiate, theological, and parochial schools there are \$4,764,684. Of Missionaries and catechists now at the various home fields, diocesan and general, there are at least 500. And this, thank God, is the return we make this day for the seed sown by this Society beside some waters in the new world more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival.

And yet, grand as that return is, we confess that it leaves the American Church in a feeble minority in a land with over 40,000,000 of people. It is impossible to utter this confession and to bear the shame and reproach which it involves without reverting to the cause of our lamentable inferiority in spite of the faithful work done by American Churchmen. The story of that disastrous eclipse which fell upon the mother Church in the eighteenth century has been often told, and always with humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence; and the last fifty in effecting an organization which should have been ours at the start, and in combating sect prejudices and hostilities which should never have had a being. It would be useless, indeed, to recur

to this but for the solemn warning it gives, now louder than ever, to this Church in its dealings with its vast ecclesiastical dependencies now covering the seventh of the globe, and out of which ought to spring, under a wise fostering care, many national Churches of surpassing power and glory. But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And, as a consequence, multitudes which no man can number have been swallowed up amid the sects and *isms* and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our Missionary work.

But I must hasten on to say a word or two descriptive of the spirit and purpose of our American Home Missions, besides the work among the needy and benighted millions of our own race. We have a record among the emancipated negroes and the Indian tribes so full of interest and promise that, if time allowed, I should be glad to speak of it in detail. Would that the devoted Bishop of Niobrara were here to tell the story of his labors and successes among the rude savages of the Northwest.

Our stewardship is noble in its inspiration, but crushing in its magnitude. Everything pleads with us for zeal, energy, and forethought. In the presence of such a life and of such a future, idleness is a crime which God Himself could hardly forgive. No man need argue with us as to the only true foundations of our Republic. We know, as well as we know the sun in heaven, that unless we build the nation on JESUS CHRIST, and the Church which is His body, our hopes are but wind and emptiness, and all our wonderful material growth and political development are but the harbinger of premature corruption and decay. We know that the

\*Amount of offerings in three years for Missions, Foreign, Domestic, and Diocesan, \$1,303,336. Total of three years' charitable offerings in forty Dioceses and six Missionary jurisdictions (not including salaries), \$8,725,082. Total, for three years, of all offerings reported in forty-three Dioceses and nine Missionary Jurisdictions, \$21,535,506.



Cross of the SON of GOD is the only sure barrier against social convulsions marching on there as well as here under banners on which an atheistic communism has already inscribed its ominous watch-words and its terrible battle-cry. Not only to educate, but to Christianize our education, is the supreme duty of the hour, whether we consider the interests of the kingdom of GOD or those of the State. Romanism is not the religion for our nation, unless its liberty and progress are doomed to an early death. Sectarianism is not the religion for it, unless it be fated to perish in anarchy and disintegration. What is called liberal Christianity will not do, unless our people are to part with every vestige of a Divine faith, and so with the fundamental condition of permanent greatness. That land eminently, aye, more than any other if possible, needs not theories of Christianity, but the simple facts of Christianity. Not man-made systems, but GOD-given verities; not schools of Christian thought, not pious, voluntary societies, but Evangelical truth, pilared and grounded on apostolic order; the unbroken historic Church, free, reformed, Catholic, purged alike of the shadows of mediaevalism and the false lights of rationalism; offering to man life eternal through JESUS CHRIST, as Peter and Paul offered it to Jew and Gentile eighteen centuries ago; even the Faith once delivered, the same yesterday, to-day, and forever. If we have any mission at all from GOD in that continent, these are the needs which our Church is placed there to meet. She has a history, a

polity, a worship, a doctrine of CHRIST, a Ministry which enable her to meet them. Her Missionary Episcopate, reaching from the Mississippi to the Pacific, is worthy of the best ages of the Faith, counting as it does in its ranks men of surpassing zeal and heroic mould, who stand like anvils to be beaten, not broken, by the wild, strange life of that mighty region out of which a score of populous empires will soon rise. I ask you to-day to remember with your own great Missionary apostles in your distant colonies those men of America, and with them the less known, but hardly less deserving, helpers gathered at their side—sentinels standing guard on the outermost battlements of Zion; messengers and heralds crying unto the incoming millions, “Prepare ye over desert and mountain a highway for our God”; pioneers on whom the sun takes its last look as it sinks away from our continent on the great Western sea. Remember them, pray for them in their toil, and loneliness, and poverty.

May GOD speed the work of this Society in the future as in the past. The greatest, the most enduring, the most fruitful of all Missionary organizations of reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the HOLY SPIRIT for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples which as yet know not GOD and JESUS CHRIST whom He has sent to be the SAVIOUR of the world.

### LETTER FROM WESTERN TEXAS.

VICTORIA, TEXAS.

REV. AND DEAR SIR: Just a year has passed away since I took charge of the Church's work in this portion of the Missionary field, and I am gratified to say that evident improvement, material and spiritual, is manifest on every side. Not that I am entirely satisfied with the improvement I see, but it is encouraging, and would have been much greater if there had been some one to assist me. As it is, single-handed, I have had for twelve months to minister steadily to seven different parishes or missions, and occasionally to three others. I do not complain of the labor; I only complain of my inability to spread out wider, and thus to gain golden opportunities for the Church and for souls. At

least one more Missionary is absolutely needed for the work that I here find to do. At only four places can I give Sunday services. Your greater experience will picture more vividly than my pen the paucity of good to be accomplished in any community by monthly visits.

And yet the three church buildings that we own have been each more or less repaired and improved and made more attractive. 43 children and 2 adults have been baptized, and 27 persons confirmed. I have held 239 services, preaching at all but 21; and I have made 776 parochial visits, often riding from ten to twenty miles to reach the families scattered around the different centres.

These last two features of Missionary life

could be doubled if there were more days in the month, or if another were at hand to help, and these being doubled would tend to the multiplying of other offices. I regard this field as ripe to the harvest, and only needing laborers to gather an abundant wealth of souls to the glory of God. Oh let us pray more earnestly than ever to the "Lord of the harvest that He send laborers into the harvest."

To give you a practical illustration of the dearth of Gospel preaching, Cuero, a railroad terminus town of at least 1,600 inhabitants, has no stated religious service of any kind, except the Roman Catholic, and what I can give five days in the month, including Sunday. Until within three months past, Indianola, the port of entry for this whole section of country, was similarly conditioned. Lavaca is even worse off, for it has had no other religious service than that of the Church one week-day in the month. This town is dying out, it is true, and people are continually moving away, but those who are left—and there are at present about one hundred families, twenty-one of whom are connected with the Church, either through the father or mother or the children who have been baptized in the Church—still need our fostering care, and may be saved through our instrumentality. This whole section has been spiritually barren and has been abandoned by all the denominations that once struggled for

a foothold. Their unoccupied meeting-houses we are now using for our services; even one of their bells we have moved from its proper home, and its voice ringing out over the broad prairie calls the congregation together every Sunday to lay-reading, and once a month to the Holy Eucharist.

Of course I meet with trials and perplexities and disappointments, as other Missionaries do. Often I have to "raise and carry the tunes," and listen in vain for the responses. Sometimes the tallow candles fail to give light sufficient to read by or even to distinguish the congregation. Occasionally there is no pulpit or reading-desk or table, and a substitute has to be improvised. But for all that it is a glorious work, and the hope of a glorious reward sustains me.

I cannot say that all the members of the Church, even the communicants, much less all the people, value at their proper worth, or even desire, the services of the Church; but all the more reason, it seems to me, that they should be provided. The command is, "Go preach," not only to those who gladly welcome you, but to all men. Try to arouse within them a spirit of appreciation of their own souls and what it cost to save them. God helping me, I will continue the work and pray for more laborers.

Sincerely yours in CHRIST and His Church,  
F. R. STARR.

### LETTER FROM NORTH CAROLINA.

REV. AND DEAR SIR: I was assigned to the work in Smithville, by the Bishop of the Diocese, in March, 1876. Since then we have found it quite a struggle to maintain steadily the services of the Church. The small number of resident Church people, their limited means, and their comparative inability, pecuniarily, to meet the needs of the parish, have necessarily called for much resolute and determined effort on the part of both Minister and people. But we have made progress, and this compensates for all the outlay. True, it may have been slow, but on that account we think none the less substantial and healthful.

Improvements have been made in the interior of the church building by obtaining a small organ, but large enough for the size of the church, and by replacing the communion table, alms-basin, and lectern with new ones,

much better and far more churchly in appearance. Some improvements have also been made upon the church building itself, by enlarging vestry-room, repainting chancel, etc., and the whole of the church property has been enclosed by a decent and substantial fence. All of which, with the exception of purchasing the organ, has been done within the last eighteen months.

In regard to the spiritual condition of the parish there is, I think, no doubt but that the Church is extending and making its influence felt among the people here. Our services are quite well attended; the number of communicants has, notwithstanding the removal of several Church families, steadily increased; our Sunday-school is encouraging; and indeed there is, I think, a general feeling of respect for the Church manifest among all classes.

It may be proper to add that much of the



ability to maintain the services of the Church here has been due to the interest taken in the matter by the garrison of Fort Johnston at this place; the families of most of the officers of which being members of the Church.

It is quite possible that the location of this parish may, with the blessing of God, at some future time give it considerable importance. The little town of Smithville, being pleasantly situated on the coast, possesses some little attraction as a summer resort, and is visited during the warm season by quite a number

of persons, both for health and recreation; and this particular interest seems to be annually increasing, so that we cheerfully hope that the parish may before many years become entirely self-supporting, and be able to take its place among the average parishes of the Diocese.

But there is one other thing of which we are most sadly in need—a *rectory*—but which, alas! we have not yet the ability to do anything toward obtaining.

Yours most truly, R. B. WINDLEY.

## APPEAL FROM OREGON.

OREGON CITY, August 12th, 1878.

REV. AND DEAR SIR: During the past quarter I have been enabled, by the good providence of God, to hold my usual services at both my Missionary stations—Mount Pleasant school-house and Canemah. The attendance at the services has been, in the main, quite encouraging.

At the latter place, Canemah, I have felt for a long time the importance and necessity of having a place of our own in which to hold services. Ever since I first began work there, something over three years ago, we have been compelled to hold them in a school-house or an uncomfortable hall. The former is situated on a high bluff, inaccessible and away from the people, and the latter, though better situated, is exceedingly uncomfortable in winter, the lights being out of the windows and an old rickety stove filling the room with smoke. Then again the room was often used as a dance hall on Saturday night, and was thus on the next day not in a condition to be used for service, and so without any previous notice we would have to hunt for the key of the school-house and go there, or to some private house. Under such circumstances as these I saw plainly that it was impossible to build up and do permanent work there unless we had a place of our own.

Then again I saw that it was a place for Sunday-school work. Nearly all the children of the town were growing up without any religious instruction whatever; for, strange as it may seem, this whole field has been left entirely to what care and culture I have been able to give it.

Seeing all this, I undertook some time since the work of raising funds for the purchase of

a lot and the erection of a little chapel. I succeeded better than I expected, and, through the kind assistance of the Bishop and a few other friends, I have purchased a lot in a central and beautiful spot in the town, built a small chapel upon it, and have been holding services in it for several Sundays.

The corner-stone of the chapel was laid by Bishop Morris, assisted by several of the Clergy, on the 12th day of April; and on Sunday, May the 12th, just one month from the time the corner-stone was laid, I held the first service in it. It is a building 20 by 32 feet, with open roof, pointed windows, and a single wall of upright boards and battens, planed on the inside but rough on the outside. The cost of the building so far, without including seats, has been only some two hundred and sixty-five dollars.

With a hundred dollars more it could be painted, properly seated and furnished. Would that some kind friend would come forward and give us this much-needed assistance. We have paid for everything as far as we have gone, and although many things are greatly needed for the chapel, still we shall not do anything further until we see where the means are coming from.

On Sunday afternoon, May 19th, I organized a Sunday-school in the chapel with twenty-five pupils and three teachers. One of the Wardens of St. Paul's Parish, Oregon City, Mr. H. L. Kelly, a very earnest and devoted man, I have appointed as superintendent. He has had so far much to encourage him. The average attendance has been about twenty-five. The children have been orderly, attentive, and teachable, and he has been ably assisted by three devoted young ladies, two of whom are communicants of the Church. To make the



work what it ought to be he needs library and music books, catechisms, and Sunday-school papers. Any assistance that can be rendered in this way will be very gratefully received. Second-hand books and papers will answer as well as new ones. Tracts, too, would be good for distribution, as through these children we hope, by God's blessing, to get at and do their parents good. The music-book in use is Hollister's. If any school could furnish a dozen copies of it they would aid the work greatly.

The Sunday-school is held on the afternoon of every Sunday.

This chapel is the only house of worship in the place. The whole work of proclaiming the everlasting Gospel to this people is now in our hands. May God give us the wisdom and the ability to rightly improve this opportunity for usefulness, that His Name may be honored, and precious souls gathered into the everlasting kingdom of His dear Son.

Very truly yours, JOHN W. SELLWOOD.

### A FAREWELL LETTER.

ST. JOHN'S MISSION, LOGAN CITY, UTAH,  
August 17th, 1878.

REV. AND DEAR SIR: I herewith submit my report of St. John's Mission, Logan, Utah, for the two months ending August 31st, and with this report tender my resignation of the Mission. I do this not without deep feelings of sadness and regret. More than five years have passed since I began the Missionary work of the Church in this place, and the many struggles, trials, hardships, and experiences, pleasant and otherwise, have bound me to the people with the bonds of deep interest and enduring affection.

Under the Divine guidance, a growth and development have been secured far beyond my expectations when I first planted the standard of the Cross here; and I am cheered now with the assurance that the results accomplished and the foundation laid for Christian culture and growth will never perish.

My reasons for resigning this Mission are, first, duty to my children, who for long years have been separated from me, and who now most imperatively demand my supervision and care; second, because years of isolation from refined Christian society have wearied and discouraged me, and I feel that I ought to have a change; third, because there is not in this field a reasonable prospect of that self-help and self-support which would justify me in the expectation of making a permanent home here with my children. For these reasons I am constrained now to resign this position. Bishop Tuttle deeply regrets the necessity which separates me from his work, but fully concurs in the justness of the ground upon which I leave it.

I go back to my old field of labor, Marysville, Cal., and my place will be taken at Logan by the Rev. James L. Gillogly, of Ogden, who, with the Rev. Mr. Goddard, will have

charge of Ogden, Logan, and Plain City, officiating and having oversight of the schools in each of these places.

We have in Logan a beautiful and valuable property—a lovely place, with the best school building north of Ogden, and every facility for carrying on the school work successfully and economically. Miss Earle, of Salt Lake, will have charge of the school, as last year; a Church family will occupy the rear of the building to guard and protect the property. The Sunday-school will go on every Sunday as heretofore, being conducted by members of the Mission—some of the twenty-two communicants who have been gathered from Mormonism in this place—and Mr. Gillogly will visit and hold services once or twice each month.

I cannot tender this resignation without expressing to you, dear Dr. Twing, the Domestic Committee, and the Missionary Board my deep and sincere gratitude for the very generous manner in which you have sustained me for more than five years in this work. I also thank all the patrons of St. John's School, who, by the free gift of annual scholarships, have enabled me to pursue and keep up the educational work, and to help to prepare two young men for the Ministry; and to all Church and Christian brethren who have aided me in any way in this work I return thanks, and feel happy to assure them that their benefactions have not been in vain. God has abundantly blessed their gifts for love of Him, and will continue to bless them; and I hope and pray that St. John's, Logan, will still be remembered by them, for it will still need help, and that help will still bear abundant fruit.

With most kind and grateful regard, I am, my dear Doctor Twing, as ever, most faithfully yours,  
WM. H. STOR.

## WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

A LETTER FROM THE BISHOP OF NORTH CAROLINA.

ASHEVILLE, N. C., September 2d, 1878.

MY DEAR DOCTOR: I am aware that you have very much at heart the religious welfare of the colored race, and that you desire to see a deeper interest felt by the Church in that department of her Missionary work which is directed to their improvement. In these feelings I entirely sympathize with you.

The case is indeed a peculiar one, having no exact parallel in Christian history. Here are four or five millions of people who have risen to a certain stage of civilization and Christianity, who are kindly and docile; but who at the same time, to a great extent, are ignorant, superstitious, and not unfrequently fanatical.

In their way they are a very religious people, but with them religion is rather a luxury to be enjoyed than a discipline or rule of life to be observed. Church meetings and revivals furnish the pleasurable excitement of their lives, and fill the place which in a higher state of society is appropriated to social gatherings, attendance on lectures, light reading, balls, parties, and the like. Their religion fails, even more signally than with the white race, to regulate their appetites and passions, to purify their hearts and lives, and to fit them for the happiness of a better world, and, left to themselves, there is no prospect for much improvement. They require the aid of those who are better instructed, and, by the kindness of Providence, have enjoyed advantages which have not been vouchsafed to them.

By their past history and by their present condition they seem to cry out with a loud voice to more favored Christian people, saying, "Come and help us." And their call seems to me to be addressed with peculiar force to the Church of which you and I are Ministers. By the stress which it lays on duty it serves to check their tendency to antinomianism—the belief that religion consists essentially in excited feelings rather than in purity of heart and holiness of life.

By its solemn worship and its reverential prayers it furnishes them a model of devotion, and a channel for the expression of their religious feelings, which are calculated to give them a distaste for their noisy and tumultuous gatherings, and for the irrational and irreverent prayers which are often heard in their

meetings; and such has certainly been the effect, so far as the experiment has been tried. A colored congregation in our Church is generally, and, as far as I know, universally, as orderly, as decorous, and as attentive as any of our other congregations, and its members are usually distinguished among the people of their own race by superior intelligence and a higher tone of morals, evincing a deeper and truer Christian character. But these advantages have reached comparatively few of the colored people.

In no one of the Southern States, I believe, has the Church done more for that race than in North Carolina; but what has been accomplished here furnishes, indeed, encouragement for the future, but no ground of exultation over the past. Let me briefly state the present condition of the work in this Diocese.

We have a Normal School at Raleigh, designed mainly to prepare teachers for colored schools, although it is likewise a training school for colored Clergymen. In that respect it assists in meeting a want which is of a very urgent nature. Colored schools can best be taught by *qualified* colored men and women; colored congregations can best be served by *qualified* colored Ministers. They are more thoroughly in sympathy with their people; can visit them more easily and familiarly; can better understand their wants and temptations. To work effectually for this race, then, we ought to have normal and training schools provided for them. That at Raleigh already has done good, and is likely to accomplish much more good.

The principal is the Rev. J. E. C. Smedes, of whom it is perhaps enough to say that the trustees are thoroughly satisfied with him and his management. He has as his assistants a colored Minister, the Rev. G. A. C. Cooper, two other salaried teachers, who were themselves trained at the school, and several pupil teachers. Of the two salaried teachers it may be said, without any exaggeration, that they might be compared favorably with the pupils of any other female school in the country, not only in their knowledge of the branches of a good English education, but of Latin certainly, and I believe of Greek, and also the higher mathematics. It would be unfair, however, to represent them as indicating the general scholarship reached in the school, for they are much superior not only



to the young women, but to the young men generally; but they serve to indicate what may be attained, under good instructors, by young persons of their race.

There are in the school usually about one hundred pupils, including the day scholars. Room-rent and tuition are free, being provided for by an endowment which the institution enjoys; and board is furnished gratuitously to a good many pupils by annual contributions from the Domestic Committee.

There is likewise at Raleigh a chapel with a colored congregation, under the charge of the Rev. Mr. Smedes; and I observe that the good conduct of that congregation has elicited from Bishop Lyman, in a recent speech in England, language of very gratifying praise.

At Wilmington we have quite a flourishing colored church, under the charge of the Rev. C. O. Brady. There is, perhaps, no congregation in the Diocese which is more attentive, and in which there is a larger number of confirmations.

At Fayetteville there is a chapel with a colored congregation, where the services are performed very acceptably by the Rev. A. A. Benton, and under his care it has gone on to prosper.

At Newbern there is likewise a colored congregation, under the charge of the Rev. E. M. Forbes. Although his care of it has never remitted, its condition has been fluctuating, owing to the occurrence of several adverse incidents. The prospect, however, for the future seems more encouraging, as an arrangement, which I hope will be permanent, has been made to provide increased ministrations for that congregation.

At Asheville the Rev. Mr. Berry has charge both of a school and congregation of colored people, and serves them very acceptably, and with the very sincere respect of the white and the colored people. Several of the leading citizens of the place have given him very valuable aid in his Sunday-school.

At Charlotte services have been held by the Rev. Mr. McKinney for twelve months; but as Newbern seemed to present a better field for successful efforts among the colored people, the aid granted by the Domestic Committee to Charlotte has been transferred to Newbern; and this was done at my instance. Yet I should greatly regret to see Charlotte altogether abandoned in our efforts to improve the spiritual condition of the colored race, for it is a place of considerable size, the terminus

of a number of railroads, with great commercial activity and constant intercourse with an extensive region of country. Nearly half of the population are said to be colored, and of these a great many are respectable and intelligent persons.

I understand that there are two congregations of Presbyterians, two of Methodists, and one or two of Baptists belonging to the colored race in the town, although supported, I believe, mainly by benevolent persons at a distance. There is also a large school or college for boys under the charge of a Presbyterian Minister of very high character, who was formerly a Missionary in the east of Asia. The boys of this school are reported to be intelligent and well-behaved. Although we have at present no place of worship for a colored congregation in Charlotte, those who are better acquainted with the place than I am believe that were such a building erected, and a competent Minister provided, the services of the Church would be well attended, and important benefits conferred not only on that place but on the surrounding country.

At Tarboro' we have a small colored congregation, but with no Minister officiating in it except the Rector of the parish, who is occupied with other and abundant labors.

There are in many, perhaps in most of the parishes of the Diocese where there are no organized colored congregations, individuals of that race who attend the services of the Church and receive its ordinances.

This is the substance of our work in North Carolina, and these are the laborers, "but what are they among so many?"

THOMAS ATKINSON.

A LETTER FROM THE REV. MR. WEBB.

IVY CLIFF, HALIFAX Co., VA.,  
August 5th, 1878.

MY DEAR DR. TWING: I have been intending for some time to send you an account of my labors in Southern Virginia, but preferred to wait until I had thoroughly surveyed the field, and observation had qualified me to give the true rather than the apparent condition of things to yourself and the Church.

I have now been three months here, in what is known as Southside Virginia. Coming late in the season, I have been very much engaged every way; to which may be added the fact that the circuit of my duties is quite large and the places of appointment remote from



my home. I have been officiating in the counties of Halifax, Prince Edward, and Appomatox, passing through the county of Charlotte *en route* to the two last. About one fourth of my time I have given to white congregations, the remainder to the colored people. To the whites I officiate in the county of Prince Edward, at St. Anne's Church, on the fourth Sunday of the month, and on the evening of the following day at Farmville, the county town of Prince Edward. I have also held services on the evening of the fourth Sunday at St. Paul's Church, some ten miles distant from St. Anne's, in Appomatox county, an arrangement which can only be continued through the fine weather, as the distance is travelled by private conveyance.

I have preached to the colored people in Danville, at Halifax Court House, and various points through this country, and have established a Sunday-school on my own place. The attendance has varied from thirty to seventy, mostly adults.

But you are not to suppose, my dear Doctor, that I have several Episcopal congregations of freedmen already. By no means. In virtue of books forwarded heretofore by me to Sunday-schools and others in this section, I have access to the various congregations, an access which would scarce be granted to an entire stranger.

In these counties our Church has done but little for these people, but what has been done is perceptible in its results. Others have done something more, and in the public schools many have learned to read, while the various Sunday-schools have inspired more with a desire to advance a step higher in Christian intelligence.

I have found colored people less ignorant in the fundamental truths of Christianity than I expected, while here and there one or two give evidences of faithful and relatively correct instruction.

My custom is to drop into some Sunday-school or congregation unexpectedly, between the hours of nine and eleven A. M., and thus judge of the real status. I have in every instance found the scholars cleanly and often well dressed, all things considered, and invariably orderly and devout in demeanor. The teachers, colored, are often quite intelligent, and without exception anxious to obtain an increase of knowledge that may fit them for a more efficient discharge of the duties of their position. I have seen none

of that self-sufficiency accompanied with fanaticism, which in the past has been alike mischievous and offensive. I can therefore say I have never seen a field more ready for the harvest than that comprised in the counties above enumerated. I shall continue to meet, as opportunity may allow, these teachers, and others not of our own fold, that I may help forward their good intentions, in some instances so blessed to the race.

It is a mistake to believe that the colored people are, as a rule, wanting in industry, honesty, and virtue. Hundreds on hundreds of them are trying, as they never did before, to lead a Christian life, and are seeking the information which alone can lead to this result. But where a distinct people exist in thousands, and have few teachers from without, the upraising of the mass must be necessarily slow. Who is to teach even a tithe or a hundredth part of them? Who is to instruct even those who desire to teach others? No wonder, therefore, if in their unenlightened zeal we hear of ridiculous displays, which should rather call forth our charity and commiseration than the unsparing disapproval such ebullitions receive.

I am perfectly satisfied they are working out the problem of a higher civilization in these old planting districts. Removed from the temptations of the town, so fatal to the race, they have time for thought, and in the old culture of many Christian people around them have many silent examples of what the religion of the Cross can accomplish.

Wherever I go I am fairly importuned for copies of the New Testament and simple reading matter of every grade that may help them forward in their various Church enterprises. Matter for the Sunday-school is in universal demand, and from all I see is much needed.

As a race, I can say that those I meet with have much improved within the last few years. They will do a fair day's work, judged according to the standard of the Middle States; not equal in every instance to that of the white race at the North, but still fair. The wages of men are from five to ten dollars per month; of females, from three to seven. On this, their rations being furnished, they manage to live comfortably; prices of the necessities of life being proportionate.

To many of your readers this will of course appear a small amount, but I am satisfied it is all the condition of the country allows, and is sometimes, even at this, unremunerative to

the employer. As skill is added to physical effort, their services may be expected to attain a higher value.

Within the last twelve years the colored people have had politics strangely interwoven with their ecclesiastical enterprises; this has materially hindered them. To meet a colored preacher was to meet a politician, and often an ignorant and dissolute man. The change in this respect is very marked. The true leaven is at last at work, and, under God, is working well. Quietness and rest are ushering in a new order of things, and the average mind is prepared for the reception of additional light and knowledge. Still there are hindrances. Ignorance, prejudice, and the natural man still predominate. The wall of separation and estrangement between the races still exists. But, by God's blessing, the last is breaking down. The races are beginning to understand their new relations to each

other. Kind feeling long pent up is leading to the exercise of that charity which suffereth long and hopeth all things.

Thus you see, on the whole, I feel encouraged. To me the picture is not all shade. At any rate I prefer to contemplate its brighter tints. But, unless I am greatly deceived, the number is increasing of those dwelling on the soil who are ready to throw themselves into this portion of the field, prompted alike by the love of souls and the example of their MASTER Whose life was passed in doing good.

I hold my Sunday-school in a small amphitheatre, which partially surrounds a mineral spring, overhung by beautiful trees. In the autumn I propose to build a school-house, not to exceed in cost \$250. This I feel I shall somehow or other succeed in securing.

Faithfully and affectionately yours,

W. E. WEBB.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1878:

#### FOR GENERAL DOMESTIC MISSIONS.

##### ALBANY.

<i>Cambridge</i> —St. Luke's Ch. S. S., M. C.....	\$4 30
<i>Canton</i> —Grace Ch.....	5 70
<i>Catskill</i> —St. Luke's Ch. S. S., M. C.....	8 12
<i>Freehold</i> —J. W.....	1 00
<i>Troy</i> —Ch. Ascension S. S.....	25 00
	44 12

##### ARKANSAS.

<i>Columbus</i> —M. C.....	1 25
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##### CENTRAL NEW YORK.

<i>Binghamton</i> —A. J. E.....	10 00
<i>Sackett's Harbor</i> —Christ Ch., M. C.....	4 30
<i>Utica</i> —St. George's Ch., of which from M. C., \$3.33.....	15 62
<i>Willowdale</i> —Grace Ch., M. C.....	3 25
	33 17

##### CENTRAL PENNSYLVANIA.

<i>South Bethlehem</i> —Ch. of the Nativity, M. C....	2 00
<i>Wilkesbarre</i> —St. Stephen's Ch.....	50 00

##### COLORADO.

<i>Canon City</i> —"Friends," thro' Woman's Aux..	5 00
<i>Fort Collins</i> —St. Luke's Ch.....	2 00
<i>"Buffalo."</i> .....	5 00
	12 00

##### CONNECTICUT.

<i>Cheshire</i> —St. Peter's Ch., M. C., \$57 27; of which from S. S., \$41.02.....	57 27
<i>East Haddam</i> —St. Stephen's Ch., M. C.....	27 53
<i>Fairfield</i> —St. Paul's Ch., M. C.....	6 78

<i>Fair Haven</i> —St. James' Ch., M. C.....	5 00
<i>Greenwich</i> —Christ Ch., Mrs. A. E. W....	75 00
<i>Hartford</i> —Christ Ch.....	30 25
One-half House Rents, \$39.14; interest on Wm. H. Gratwick's Note, \$37.95; on A. & W. Notes, \$3.86.....	80 95
<i>New Haven</i> —Trinity Ch., a member, quarterly pay't of stipend.....	100 00
<i>Norwich</i> —Trinity Ch., M. C.....	35 25
<i>South Glastonbury</i> —St. Luke's Ch.....	5 86
<i>Waterbury</i> —St. John's Ch., M. C.....	2 00
	425 89

##### EASTON.

<i>Chestertown</i> —Chester Parish, M. C.....	1 81
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##### FOND DU LAC.

<i>Green Bay</i> —Mrs. E. T. W.....	10 00
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##### GEORGIA.

<i>Milledgeville</i> —St. Stephen's Ch., S. S.....	2 75
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##### ILLINOIS.

<i>Chicago</i> —Mrs. W. B. E.....	2 00
St. Mark's Ch. S. S., M. C.....	9 16
<i>Farmington</i> —Calvary Ch., M. C.....	3 50
	14 66

##### IOWA.

<i>Fairfield</i> —St. Peter's Ch., M. C.....	1 00
<i>Waverly</i> —St. Andrew's Ch., M. C.....	4 42
	5 42

##### JAPAN.

<i>Tokio</i> —Mission Chapel, Easter off'g.....	23 62
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## LONG ISLAND.

<i>Brooklyn Heights</i> —Grace Ch., M. C.....	7 00
<i>College Point</i> —St. Paul's Chapel.....	2 00
<i>Far Rockaway</i> —Trinity Chapel.....	6 00
<i>Flatbush</i> —St. Paul's Ch.....	15 00
<i>Hempstead</i> —St. George's Ch.....	27 90
<i>Jamaica</i> —Grace Ch., M. C.....	5 00
<i>Newtown</i> —St. James' Ch., M. C.....	5 26
	68 16

## LOUISIANA.

<i>Alexandria</i> —St. James' Ch. S. S., M. C., \$6 15; from Colored Mission S. S., \$1 30.....	7 45
<i>Rosedale and West Baton Rouge</i> —M. C.....	19 00
	26 45

## MARYLAND.

<i>Annapolis</i> —St. Ann's Ch., M. C.....	11 38
<i>Baltimore</i> —Mt. Calvary, Chapel of St. Mary the Virgin.....	4 48
K. J. H.....	2 50
<i>Bladensburg</i> —B. O. L.....	2 50
<i>Catonsville</i> —St. Timothy's Ch., of which from S. S., \$3.04.....	77 04
<i>Georgetown</i> —St. Alban's Ch.....	5 00
<i>Prince George's Co.</i> —St. Barnabas' Ch., M. C.....	10 00
<i>Washington</i> —Ch. Incarnation.....	3 75
St. John's Ch. S. S., M. C.....	5 00
	121 65

## MASSACHUSETTS.

<i>Cambridge</i> —St. Peter's Ch.....	5 00
<i>Dedham (Oakdale)</i> —Ch. Good Shepherd, M. C.....	1 50
<i>Lowell</i> —St. Anne's Ch., M. C.....	1 00
St. John's Ch.....	12 69
<i>Springfield</i> —Christ Ch., M. C.....	15 08
<i>Quincy</i> —Christ Ch., of which from M. C., \$18.08; Thank-offering, \$14.....	32 08
<i>Webster</i> —Ch. Reconciliation, M. C.....	38 78
	106 13

## MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch., M. C.....	2 79
<i>Detroit</i> —"Hamtramck Mission," of Christ Ch.....	8 00
	10 79

## MINNESOTA.

<i>White Earth</i> —Wild Rice River Mission.....	3 00
At English Service.....	25
	3 25

## MISSISSIPPI.

<i>Port Byram</i> —C. J. T.....	1 00
<i>Vicksburg</i> —Christ Ch., M. C.....	10 25
	11 25

## MONTANA.

<i>Butte</i> —St. John's Ch.....	5 00
<i>Deer Lodge</i> —St. James' Ch.....	5 00
<i>Helena</i> —St. Peter's Ch.....	31 40
	41 40

## NEW HAMPSHIRE.

<i>Sanborns Mills</i> —St. John Baptist S. S.....	4 00
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## NEW JERSEY.

<i>Burlington</i> —St. Mary's Ch., M. C.....	18 73
<i>Rahway</i> —Ch. Holy Comforter, M. C.....	6 18
<i>Trenton</i> —Trinity Ch., M. C.....	6 00
	30 91

## NEW YORK.

<i>Barrytown</i> —Ch. St. John Evangelist, M. C...	1 20
<i>Newburgh</i> —St. George's Ch., M. C.....	3 00
<i>New York</i> —All Saints' S. S.....	10 60
Ch. Holy Communion, M. C.....	5 10
St. Mary's Ch.....	10 00
St. Paul's Chapel, a parishioner, for stipend of Missionary.....	200 00
Trinity Ch. S. S., M. C.....	4 18
Trinity Chapel, M. C.....	4 00
Thro' Woman's Aux., a penny a day.....	3 38
( <i>Harlem</i> )—St. Andrew's Ch., M. C.....	7 00
"Trust".....	2 50
<i>Philipssetown</i> —St. Philips-in-the-Highlands...	367 80
<i>Tivoli</i> —C. L.....	25 00
<i>Yonkers</i> —St. Paul's Ch., M. C.....	4 55
	648 31

## NORTH CAROLINA.

<i>Leakesville</i> —Ch. Epiphany, M. C., through Woman's Auxiliary.....	2 50
<i>Raleigh</i> —Christ Ch., M. C.....	24 14
	26 64

## NORTHERN NEW JERSEY.

<i>Allendale</i> —Chapel of the Epiphany.....	12 00
<i>Hackensack</i> —Christ Ch., M. C.....	8 80
<i>Jersey City</i> —St. John's Free Ch., M. C.....	3 41
<i>Madison</i> —Grace Ch.....	75 00
<i>Morristown</i> —Ch. Redeemer, M. C.....	1 72
St. Peter's Ch., M. C., \$19.35.....	103 35
<i>Newark</i> —Christ Ch. S. S.....	8 00
<i>Norwood</i> —Ch. Holy Communion.....	5 00
	217 28

## NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Cathedral, M. C.....	4 00
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## OHIO.

<i>Oberlin</i> —Christ Ch.....	2 00
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## OREGON.

<i>Oregon City</i> —St. Paul's Ch., M. C.....	12 83
<i>Portland</i> —St. Stephen's S. S., M. C.....	9 50
St. Helen's Hall, M. C.....	5 15
	27 48

## PENNSYLVANIA.

<i>Andalusia</i> —C. and N., M. C.....	7 16
<i>Philadelphia, Chestnut Hill</i> —St. Paul's Ch.....	9 75
" " Miss M. C.....	60 00
<i>Germantown</i> —Calvary Ch., M. C.....	5 50
<i>Holmesburg</i> —Emmanuel Ch., M. C.....	14 80
<i>Kensington</i> —St. Barnabas' Ch., Young Men's Bible Class M. C.....	6 33
<i>Lower Dublin</i> —All Saints' Ch.....	39 10
<i>Tacony</i> —Ch. Holy Innocents, M. C.....	14 24
L. Family, M. C.....	3 67
Mite Chests, through R. Bowden Shepherd "P.".....	6 00
	8 00
	164 55

## PITTSBURGH.

<i>East Pittsburgh</i> —Calvary Ch., M. C.....	4 50
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## QUINCY.

<i>Galesburg</i> —Grace Ch. S. S., M. C.....	7 08
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## RHODE ISLAND.

<i>Barrington</i> —St. John's Ch.....	5 00
<i>East Greenwich</i> —St. Luke's Ch. S. S., M. C.....	18 20
	23 20

## SOUTHERN OHIO.

<i>Chillicothe</i> —St. Paul's Ch. S. S.....	20 00
<i>Worthington</i> —St. John's Ch., thro' Woman's Aux.....	3 34
	23 34

## VERMONT.

<i>Fairfax</i> —Christ Ch.....	90
<i>Fairfield</i> —Trinity Ch.....	1 39
<i>Sheldon</i> —Grace Ch., of which from M. C., \$4.12	7 10
<i>Wells</i> —St. Paul's Ch., M. C.....	1 00
	10 39

## VIRGINIA.

<i>Gainesville</i> —St. Paul's S. S., 22c.; Mrs. C. L. M., 27c.....	49
<i>Stockton</i> —Mrs. C. E. S.....	1 00
	1 49

## WESTERN MICHIGAN.

<i>Grand Haven</i> —St. John's Ch.....	3 78
<i>Grand Rapids</i> —Good Shepherd Chapel, M. C.....	1 12
St. Mark's Ch., M. C., thro' Woman's Aux.	2 50
<i>Kalamazoo</i> —St. Luke's Ch., M. C.....	6 10
	13 50

## WESTERN NEW YORK.

<i>Cuba</i> —Christ Ch., M. C.....	2 27
<i>Geneva</i> —St. Peter's Ch., M. C.....	35 18
Trinity Ch., M. C.....	35 95
	73 40



LEGACIES.	
<i>Mass., Newburyport</i> —Estate of Hannah Little.	82 00
<i>L. I., Greenpoint</i> —Estate of Miss E. M. Wood.....	50 33
	132 33
MISCELLANEOUS.	
T. B. S.....	25 00
"A Friend," thro' Woman's Aux.....	2 50
From SPIRIT OF MISSION arrearages of past years .....	427 34
	454 84
MITE CHESTS.	
Receipts for the month, not credited to parishes	40 16

Receipts for the month.....	\$2,925 17
* Amount previously acknowledged after deducting \$332.27.....	100,536 28
Total receipts for the year ending September 1, 1878.....	\$103,461 45
<i>CORRECTION.</i> —In the August No., under the head <i>Penn., Philadelphia</i> , Oxford Ch., the contribution of \$150.00, credited to Trinity Ch., should have been credited simply to Rev. E. Y. Buchanan, D.D.	
* In the Sept. No., under the head of <i>L. I., Brooklyn</i> , Ch. Holy Trinity, \$706.95, read \$374.68.	

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.	
<i>Auburn</i> —St. Peter's Ch.....	\$71 70
CENTRAL PENNSYLVANIA.	
<i>South Bethlehem</i> —Ch. of the Nativity ...	10 38
CONNECTICUT.	
<i>Branford</i> —Trinity Ch.....	10 15
IOWA.	
<i>Clinton</i> —St. John's Ch. ..	10 00
MARYLAND.	
<i>Baltimore</i> —St. Peter's Ch.....	47 43
NEW HAMPSHIRE.	
<i>Littleton</i> —All Saints' Mission.....	7 00
NEW YORK.	
<i>New York</i> —St. John's Chapel.....	23 30
NORTHERN NEW JERSEY.	
<i>Morristown</i> —St. Peter's Ch.....	29 63
PENNSYLVANIA.	
<i>Westchester</i> —Ch. Holy Trinity, thro' Woman's Committee on Work for Freedmen.....	40 00

Woman's Committee on Work for Freedmen (Balance on hand).....	1 00
<i>Phila., Germantown</i> —St. Peter's Ch., through Committee on Work for Freedmen.....	6 50
<i>Germantown</i> —St. Peter's Ch., thro' Miss'y Mite Fund.....	2 00
	49 50
RHODE ISLAND.	
<i>Barrington</i> —St. John's Ch.....	2 00
SOUTHERN OHIO.	
<i>Worthington</i> —St. John's Ch., thro' Woman's Auxiliary.....	3 58
MISCELLANEOUS.	
"A Friend".....	5 00
"A Friend," thro' Woman's Auxiliary.....	2 50
From SPIRIT OF MISSIONS arrearages for past years.....	108 02
	115 52
Receipts for the month.....	\$380 19
Amount previously acknowledged.....	13,920 19
Total receipts for the year ending September 1, 1878.....	\$14,300 38

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.	
<i>Binghamton</i> —A. J. E., for the Daisy.....	\$0 50
CONNECTICUT.	
<i>Bridgeport</i> —St. John's Ch., thro' Fairfield Co. Indian Aid, for Bp. Hare .....	7 00
<i>Pomfret</i> —A. H. V., for Bp. Spalding .....	300 00
	307 00
FOND DU LAC.	
<i>Oakfield</i> —Grace Ch., Mrs. L. R., for Bp. Spalding.....	5 00
LONG ISLAND.	
<i>Brooklyn</i> —Ch. of the Redeemer S. S., for Bp. Morris (for Rev. L. H. Wells).....	57 68
MARYLAND.	
<i>Catonsville</i> —St. Timothy's Ch., for Bp. Elliott.	10 00
NEW YORK.	
<i>Newburgh</i> —St. George's Ch., for Seabury Divinity School.....	20 00
<i>New York</i> —St. George's Ch., for Bp. Elliott..	75 00
St. Stephen's S. S., thro' Ladies' Society, for Ch. at Bastrop.....	10 00
<i>Westchester</i> —St. Peter's Ch., Woman's Aux. Society, for Wyatt Scholarship in Logan City, Utah.....	40 00
	145 00

NORTHERN NEW JERSEY.	
<i>Morristown</i> —St. Peter's Ch., for Midnight Missions .....	4 00
SOUTHERN OHIO.	
<i>Circleville</i> —St. Philip's Ch., thro' Woman's Aux., for support of Sister Eliza.....	5 00
MISCELLANEOUS.	
M. L. I., of which for Bp. Morris, \$10; Bp. Spalding, \$10; Bp. Tuttle, \$10; Bp. Whitaker, \$10; Bp. Hare, \$10; Bp. Garrett, \$10; Bp. Elliott, \$10; Bp. Wingfield, \$10; Bp. Clarkson, \$10 .....	90 00
Receipts for the month.....	\$624 18
Amount previously acknowledged .....	25,240 19
Total receipts for the year ending September 1, 1878.....	\$25,864 37
ANALYSIS OF RECEIPTS	
For General Work of Domestic Committee, of which from Legacies, \$17,141.50 (of which specially designated for investment, \$5,000).....	\$103,461 45
Designated for Work among Colored People .....	14,300 38
Special Contributions.....	25,864 39
	\$143,266 20

# INDIAN DEPARTMENT.

## Committee for Indian Missions.

Rev. H. Dyer, D.D.,  
" E. A. Hoffman, D.D.,  
" John A. Paddock, D.D.,  
" J. L. Reese, D.D.,

Mr. Charles R. Marvin,  
" William Scott,  
" Benjamin Stark,  
" W. G. Low.

Rev. R. C. ROGERS, Secretary, 32 Bible House.

REMITTANCES for the Indian work should be sent to LLOYD W. WELLS, Treasurer of the Domestic Committee, No. 22 Bible House, New York.

## Missionaries and Teachers in the Indian Field.

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

*Standing Committee*—Revs. J. W. Cook, W. J. Cleveland; Messrs. Felix R. Brunot, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.

Rev. W. W. Fowler, Presbyterian in charge.

*Church of Our Most Merciful Saviour.*

Rev. W. W. Fowler.

Rev. Amos Ross (Native), Deacon.

*St. Mary's Boarding School.*

Rev. W. W. Fowler, Principal.

Miss Amelia Ives, House Mother.

Sister Mary Graves, Associate.

*Chapel of Our Blessed Redeemer, East Bazille Creek.*

Johnson Redowl (Native), Catechist.

*Chapel of the Holy Faith, Wabashaw Village.*

Paul Johnson (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency Dakota.

Rev. Joseph W. Cook, Presbyterian in charge.

*Cathedral Church of the Holy Fellowship.*

Rev. Joseph W. Cook.

William T. Selwyn (Native), Catechist.

*St. Paul's Boarding School. (Boys.)*

The Bishop, President.

Rev. Wm. J. Cleveland, Principal.

Mrs. W. J. Cleveland, House Mother.

Miss Alice M. Bell, Associate.

Isaac H. Tnttle (Native), Teacher.

*Niobrara Store Room.*

Miss Susie H. Pease, in charge.

*Emmanuel Hospital.*

Mrs. Julia A. Draper, in charge.

*Chapel of St. Philip the Deacon—White Swan.*

Rev. David Tatiyopa (Native), Deacon.

*Chapel of the Holy Name—Choteau Creek.*

Rev. Luke C. Walker (Native), Presbyterian.

*Chapel of the Holy Comforter—Point of the Timber.*

Philip J. Deloria (Native), Catechist.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

*St. Thomas' Church, Agency.*

Rev. Edward Ashley, Deacon.

*Christ Church—Upper Camp.*

John B. Chapman (Native), Catechist.

*Girls' Boarding School.*

Mrs. M. E. Duigan, House Mother.

Cecilia Benoist, Assistant.

*Church of St. John the Baptist—Lower Camp*

Rev. Edward Ashley.

LOWER BRULE MISSION—P. O. Address, Lower Brulé Agency, Dakota, via Crow Creek Agency, Dakota.

*Church of the Saviour, Agency.*

*St. Luke's Station, Little Pheasant's.*

Battiste Defond (Native), Catechist.

*St. Alban's Station, Standing Cloud's.*

Edward Ookiye (Native), Catechist.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Presbyterian in charge.

*St. John's Station, Striped Cloud's.*

Rev. Henry Swift.

*Girls' Boarding School.*

Mrs. Henry Swift, House Mother.

*St. Paul's Station, Mackenzie's Point.*

George W. Paypay (Native), Catechist.

*Burnt Face's Camp.*

John Kitto (Native), Catechist.

*Swan's Camp.*

UPPER BRULE MISSION—P. O. Address, Spotted Tail Agency, Dakota, via Yankton, Dakota.

Rev. H. St. George Young, Presbyterian.

Rev. H. Burt.

Sister Sophie C. Pendleton.

RED CLOUD MISSION—P. O. Address, Red Cloud Agency, Dakota, via Yankton, Dakota.

Rev. John Robinson, Deacon.

### FOND DU LAC MISSION.

Under Bishop BROWN.

Oneida Agency—P. O. Address, Oneida, Brown Co. Wisconsin.

Rev. E. A. Goodnough, Presbyterian.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.

*White Earth Reservation—*

Rev. J. J. Enmegahbowh (Native), Presbyterian.

Rev. J. A. Gilfillan, Presbyterian.

*Red Lake Agency—*

Rev. Fred Smith (Native), Deacon.

Rev. Mark Hart, " "

Rev. John Coleman, " "

Rev. George Smith, " "

*Wild Rice River—*

Rev. Charles Wright (Native), Deacon.

Rev. Geo. B. Morgan, " "

*Mission to the Sioux in Minnesota—*

George W. St. Clair (Native), Catechist.

## PRESSING NEEDS OF OUR INDIAN MISSIONS.

NEARLY seven years ago, when the Missions of our Church among the Indians were put in charge of the Indian Commission, its Executive Committee adopted the plan of making remittances monthly, and, as far as possible, in advance, to the Missionaries, Catechists, Teachers, etc., in the field. The justness of this arrangement is found in the fact that these remittances convey to the respective recipients not a mere stipend supplementing aid received from other sources, but their entire support. The laborers in this Indian Mission had and have nothing besides these remittances to depend upon.

The contributions of the Church, year by year, to this branch of her Mission work, have enabled the Committee to adhere to the considerate rule which it adopted at the outset. It is true there have been periods, as, for example, in the latter part of the Summer season, when offerings are usually light, during which the payments to the Missionaries could not be made until the close of the month; and in a few instances remittances for one month have been delayed until the early part or middle of the month following.

But, on the whole, the plan of monthly remittances has been steadily pursued, greatly to the convenience and comfort of the men and women to whom they were sent.

The anxiety of the Committee and the distress of the Missionaries will be understood, therefore, at once when it is stated that, owing to lack of funds, no later remittances have been made than those for the month of June. Eleven white and ten native Clergy, ten native Catechists, and fifteen ministering women are yet to receive, for the months of July and August, what they have been promised, and what they so sorely need. The sum of at least three thousand dollars for each of these two months is required to meet the obligations due these faithful laborers in our Indian Mission field.

A statement like this surely needs not a word of comment, but makes its own appeal to the hearts of the members of our Church.

Offerings in this behalf are earnestly solicited, and may be sent to Lloyd W. Wells, Esq., No. 22 Bible House, or to the secretary of the Indian Committee, the Rev. R. C. Rogers, No. 32 Bible House, New York.

## BISHOP WHIPPLE'S VISITATION AT WHITE EARTH.

LETTER FROM REV. MR. GILFILLAN (CONCLUDED).

THE service over, the Bishop, at the request of the Indians, held a brief council with them, and gave them some good advice, to which they listened attentively, and with which they promised that they would faithfully comply. Speeches were made in reply to the Bishop by Nabonaquot, head chief of the Mississippi Chippewas, the father of the Rev. Charles Wright, and by Chief E. A. Washburn, and the Little Pelican. Only lack of time on the part of the Bishop prevented a much longer discussion. They wanted the Bishop to stay with them a month, and to go in and out among them; but that of course was impossible. He was pleased to learn that they had planted the usual amount of crops, and that these were looking exceedingly well, giving promise of an abundant harvest, and so of plenty in their homes next winter.

Afterward the Bishop collected the Clergy of the Mission in the vestry-room and gave them his parting directions. They were all present with him in the chancel during the Confirmation, and now, during this ad-

dress, one Priest, the Rev. J. J. Enme-gahbowh, and six Indian Deacons. The Bishop assigned one of the newly-ordained to go to Red Lake, to take the place of our lamented Madison, and assist the Rev. Fred Smith in his work. Another he assigned to assist the Rev. Charles Wright at Wild Rice River, to help him teach the school, and to preach and visit among the Indians. The remaining two he assigned to a new Mission on the other side of Red Lake, where are living 400 heathen Chippewas in a state of darkness as dense as that of the interior of Africa. These Indians are separated by the great Red Lake from all the world, even from their brothers on this side, where the Rev. Fred Smith and the Red Lake Mission are. The lake is so vast that it looks like the ocean, and is said to be 300 miles around its shores; consequently it is impossible for the Mission on this side to do anything for those on the other. Those people are most favorably situated for a new Mission. They have asked for teachers to teach their children, and the Gospel has



nothing to combat among them except its natural enemy—heathenism. The Bishop has authorized this new Mission to be called “St. Antipas Church and Mission,” from “Antipas, my faithful martyr, who was slain among you, where Satan dwelleth,” as we read in the Revelation of St. John. A very happy and appropriate name.

The Bishop directed me to visit the location referred to, select a site, and build a large log-house to serve for the present as dwelling, school, and church for the two Deacons who are to go there, and afterwards to take them up and settle them in their new home. In a few days I shall start for that purpose.

You will perceive that the Bishop has pursued the policy of sending these young men out two and two. This is undoubtedly the wisest policy he could pursue. They will not only double their efficiency, but will be a support and shield to each other, surrounded by the influences of heathenism amidst which in some places partially, in others exclusively, they will live. They will mutually animate and strengthen each other. Not that we have any reason to believe that any of them would decline from the religious life if left alone; but *two and two* is God's way, and so should be ours.

The Bishop also instructed me to visit them all in turn at their several stations every few months and spend some time with them, baptize any whom they may prepare for baptism, counsel and advise with them about anything in which they are in doubt, administer the Holy Communion to the communicants, visit and talk with the Indians of their stations individually, and study the Scriptures daily with the Clergy, to keep fresh in their memories what they have learned. At one station, Wild Riee River, where the Rev. Charles Wright went last fall, there are already about eighteen communicants; at Red Lake, this side, perhaps ten; and when all these young men get to work, we have reason to hope the numbers will soon be greatly increased.

The Bishop, sensible that the Committee have already made their plans and appropriations for this year, and so cannot conveniently alter them, has undertaken to support these young men himself—it is hard to tell where he gets the money from—till next January, trusting that the Committee will then see their way to relieve him of the burden.

How those just ordained will turn out we cannot, of course, tell; but, judging of them by the others we have already tried, we have

reason to expect to find in them faithful and most efficient helpers. The Rev. Samuel Madison did well, till God took him from us. The Revs. Fred Smith and Charles Wright have both so far done very well, everything we could possibly expect of them. The former, since the death of his companion, has carried on single-handed the distant frontier Mission of Red Lake, and has secured the respect of both Indians and whites. This is no small feat for any man to do. We have no reason to expect any less from the young men just ordained. Their conduct, ever since they began to study, has been most exemplary. I have never heard anything wrong, small or great, that they have done, or even of light or trifling conduct inconsistent with the sacred profession they were about to adopt. These young men also have been educated at very small cost to the Church. I think your books will show that they have each received only about \$220 of assistance during their period of study.

The Bishop instructed them, when they should arrive at their several stations, to gather in all the Indian children and teach them in a day-school three or four hours each day. Many of the Indians are exceedingly anxious to have their children taught, and this will give the young men a strong hold on both parents and children. It will not hinder them in the performance of their spiritual duties, but will help them. Now for this part of their duties they have been well trained by having been, for years in the Government Indian school at White Earth, where they saw a school excellently conducted by a candidate for Holy Orders who had spent six years in Shattuck School and Seabury Hall, Faribault. There they not only acquired a good education themselves in the ordinary branches, but had before their eyes a model school after which to copy when they themselves should come to teach. Thus through their schools the civilization and Christianization of the Indians will go hand in hand.

From my knowledge of these young men I believe they have as good a heart-appreciation of the Christian religion as white Clergymen have, and as good a head-knowledge of it also, except in so far as the acquaintance with dead languages gives the latter an advantage. There are also many now dead controversies respecting points of the Christian religion of which they have never even heard, and even many points agitated among ourselves. Their belief is like that of the Christians of the first two centuries, before these points were raised and defined. Perhaps their faith is all the simpler and fresher on that account.

In regard to the number of people to be reached by these Indian Clergymen, I may mention that there are in the United States

about 10,000 Chippewas, of whom 6,000 are in Minnesota and the remainder in Wisconsin and Michigan. It gives us additional interest in them to know that they have never had a war with the Government, or with the whites, and that they have never received a ration. It was their accents which first saluted the ears of the forefathers of this nation when they landed on Plymouth Rock, and even, it is thought, at Jamestown in Virginia. Telling the Indians here of those who lived there in New England, and giving their names, they recognize them at once as brother Chippewas, though a collateral branch of the family. The same fact is also stated in the works of ethnologists. From these old associations they have an additional claim on our sympathy. They support themselves to this day by their own labor. Of the 10,000, those at White Earth, and a very few at Red Lake, are Christians; the rest are still blinded heathen.

It is also necessary to state, to understand the importance of the work of these young men, that none of the Protestant bodies are attempting to do anything for the Chippewas, at least in this State, and very little I think

anywhere, and so far as I know are not educating any of their young men for the Ministry. The Roman Catholics also have only one or two feeble Missions among them, and about three white Clergymen who can speak their language a little, and no native Clergymen, and are not attempting to educate any nor make any provision for the future. When we consider that it takes a white Clergyman many years of painful, constant study—five at the least, as I see Bishop Schereschewsky states about the Chinese language, to speak it even intelligibly, not to say fluently or idiomatically—and that all other bodies have made a failure of it in the past, and have now practically withdrawn from the field; we see that it devolves upon the Church to do something to save these people, or else nothing will be done. In this light, the importance of these young men is very great; for it is not easy to get white Clergymen in sufficient numbers to spend so many years studying this most difficult of all languages—next to the Chinese—before they are ready to begin to preach, and then they can never preach like a native.

ACKNOWLEDGMENTS  
OF THE INDIAN DEPARTMENT.

The following sums were received for Indian Missions for the month of August, 1878:

ALBANY.		
Ballston Spa—Christ Ch. ....	\$31 65	
Fort Edward—St. James' S. S., for education		
Chas. S. Cook.....	17 45	
	49 10	
CONNECTICUT.		
Through Fairfield Co. Ind. Aid Asso. for freight,		
\$2.50; Bridgeport, St. John's, \$17; S. S., \$1.56	21 06	
DELAWARE.		
Wilmington—Mrs. S. M. DuPont, for education		
of Indian Boys.....	25 00	
FOND DU LAC.		
Oneida—Hobart Church, Indian Offerings.....	14 14	
GEORGIA.		
Miscellaneous.....	100 00	
LONG ISLAND.		
Brooklyn—Ch. Reformation S. S., for D. R.		
Brewer Scholarship, Crow Creek School.....	30 00	
St. Mary's Ch., a member, for St. Mary's		
Free Church Scholarship, St. Paul's.....	60 00	
	90 00	
MARYLAND.		
Frederick—All Saints' Parish.....	14 25	
Prince George's and Charles Counties—St.		
John's Parish, Christ Ch., Mrs. S. E. T.....	3 00	
	17 25	
MINNESOTA.		
Richwood—Ch. Holy Spirit, per Rev. J. A.		
Gillfillan.....	2 20	
NEW JERSEY.		
Plainfield—Grace Ch., Miss M. B.....	1 00	
NEW YORK.		
Through Niobrara League: Subscriptions, \$18;		
on account of freight, \$7.47; A member, special		
for Bishop Hare's use, \$250.....	275 47	
New York—"A. W. B. M." .....	2 00	
Mrs. A. M. M., for Education of Indian		
Students at White Earth.....	75 00	
A friend.....	5 00	
anywhere, and so far as I know are not		
educating any of their young men for the		
Ministry. The Roman Catholics also have		
only one or two feeble Missions among them,		
and about three white Clergymen who can		
speak their language a little, and no native		
Clergymen, and are not attempting to educate		
any nor make any provision for the future.		
When we consider that it takes a white Clergy-		
man many years of painful, constant study		
—five at the least, as I see Bishop Schere-		
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or idiomatically—and that all other bodies		
have made a failure of it in the past, and have		
now practically withdrawn from the field; we		
see that it devolves upon the Church to do		
something to save these people, or else nothing		
will be done. In this light, the importance		
of these young men is very great; for it		
is not easy to get white Clergymen in sufficient		
numbers to spend so many years studying		
this most difficult of all languages—next		
to the Chinese—before they are ready to begin		
to preach, and then they can never preach like		
a native.		
PHILIPSETOWN.—St. Philip's in the Highlands, of		
which from S. S., for St. Philip Scholarship,		
St. Mary's, \$47.73.....	\$77 83	
PENNSYLVANIA.		
Through Indians' Hope Asso.: A friend, for	435 30	
Missionaries at three Chapels in Bishop		
Hare's Mission.....	300 00	
Germantown—Mme. Clement's, Miss M. Bailey		
and Miss M. P. Lawrence, thro' Woman's		
Aux., for Mrs. Swift's Work, Cheyenne		
Agency.....	9 00	
Holmesburgh—Emmanuel Ch., per Bp. Hare....	38 00	
Philadelphia—Advent Ch., Men's Bible Class,		
for Bp. Whipple Scholarship, St. Paul's, \$30;		
Bible Classes, for Bp. Hare Scholarship, St.		
Paul's, \$30; E. N. B., for Mary Amory Hare		
Scholarship, in memoriam, St. Mary's, \$30;		
a member, \$45 .....	135 00	
St. Andrew's Ch., "M. A. C." .....	25 00	
	507 00	
RHODE ISLAND.		
Barrington—J. B.....	2 00	
SOUTHERN OHIO.		
Worthington—St. John's Ch., of which thro'		
Woman's Aux., \$5.34.....	16 45	
WESTERN MICHIGAN.		
Hastings—Emmanuel Ch.....	4 50	
Kalamazoo—St. Luke's Ch.....	13 91	
	18 41	
MISCELLANEOUS.		
Mrs. Ann M. Ward, per Bp. Hare.....	25 00	
A friend, per Mr. Whittaker, 2 gold dollars....	2 00	
A friend, thro' Woman's Aux.....	2 50	
From SPIRIT OF MISSIONS arrearages of past		
years.....	161 87	
	191 37	
	\$1,490 28	
Amount previously acknowledged.....	33,064 81	
Total receipts since September 1, 1877.....	\$34,555 09	



# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,  
" H. Dyer, D.D.,  
" Charles H. Hall, D.D.,  
" John A. Paddock, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" Wm. R. Huntington, D.D.,

Rev. JOSHUA KIMBER, *Secretary,*  
23 Bible House, New York.

Mr F. S. Winston,  
" Stewart Brown,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Benjamin Stark,  
" Thomas A. Tillinghast,  
" Cornelius Vanderbilt,  
" James M. Brown.

JAMES M. BROWN, *Treasurer,*  
23 Bible House, New York.

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OCTOBER, 1878.

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## MISSIONARY CONFERENCE, S. P. G.

WE stated in the last number that at the Missionary Conference of the venerable Society for the Propagation of the Gospel, held in St. James's Hall, London, on the 28th of June, papers were read by the Bishops of Ohio and Shanghai. By the kindness of the former we have since received these papers, which we publish herewith. Taken together they give a succinct history of the Foreign Missionary work of this Church, and much information of a more general character. Upon the suggestion of Bishop Bedell we omit a portion of his matter which has recently been published in this country :

### BISHOP BEDELL ON THE FOREIGN MISSIONS OF THE AMERICAN CHURCH.

Complying with the request of the Secretary of the Society, I am to speak to you concerning the Foreign Mission work of our Church in the United States. Nor shall I need other stimulus than the thought that we now stand in the midst of a Society whose distinctive labor is a mission of the Gospel to foreign parts; a Society which gave the first sign of reviving life in Protestant England after the reaction from the Reformation; and that we now represent that Church which was the first-fruits of the stirring of the expansive and expanding love of Christ, when it began to show itself in this dear old Mother-Church of England. The love of Christ, however gentle, is aggressive. Born of antagonism—antagonism with self, and sin, and powers of

evil—its life is antagonistic. And even when the hostile spirit has been succeeded by the calm peacefulness of an assured faith, its universal charity carries some likeness of its earlier warrior movements, for it seeks to bring all who are without into the blessed safeguards of the Saviour's fold. So Foreign Missions—Missions that are to carry glad tidings of the Gospel, the beneficences of Christianity, the solid results of a religion that forms and blesses family, fireside, and home, to those who have known neither—Foreign Missions are the first impulsive outgrowths of the spirit of grace in every Church.

As it was in yours, so has it been in ours.

### GREECE.

The *first* Missionary exploration of our Church to the countries of the old world was committed to the Rev. Dr. Robertson,\* and its object was Greece.

Our Foreign Missions, not like yours, have not been called to follow the steps of an ever-extending empire. Yet in every case some political or some social exigency, very nearly touching our home interests, has directed our chief efforts in foreign lands.

Our *first* Foreign Mission was to Greece. It was nearly fifty years ago, in 1830 Many venerable men to whom I speak remember the shock which Christian Europe felt at the atrocities of the Turks towards Greece in that day. That struggle for freedom kindled enthusiasm in many a heart in England. But in America we had but one heart, and every pulse beat for the freedom of

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\* The Rev. Dr. Robertson continued in the work until 1842.—Ed.



Greece. We had but one passion, and it was righteous indignation against the merciless Turk. I was but a boy, yet I remember it well; and the heat of that holy anger has not yet had time to cool. The Church of Greece does not yet worship in St. Sophia; and the Church of the living God, as she gathers her hosts for battle in these last days, and goes forth fair as the moon, still sees the crescent emblem of her majesty flaunting on the banners of Mohammed.

In our poverty our people could send over to the suffering Greeks only ship-loads of provisions and supplies in money. But immediately our Church followed with offers of spiritual aid. Dr. Robertson reported from the Ionian Islands that a mission was feasible; and then, in 1831, Dr. Hill and Mrs. Hill went out. The battle of Navarino had taken place. The naval hero of England had made the sea as safe as if it were a British channel. But Athens was in ruins. The Turks had left nothing behind them. After six months spent in Tenos our Mission moved to the capital; but not a habitable house was to be found. In the cellar of an Italian tower under the Acropolis they made their shelter and their home—for they had come to stay. And in Athens they are, by God's mercy, until this day. Many of you have found them there, engaged in their holy work; and many an anxiety has been hushed, and many a tear stayed, by the sympathy of English men and English women.

They are our oldest Missionaries. They have lived to see a fair result of their efforts. Grandchildren of their earliest scholars are now in the schools. They have educated teachers who are teaching the public schools of Greece. Their quiet influence in affirming the supreme authority of Holy Scripture has been moulding the Church. And the beauty of Christian character, as developed under their guidance, is to-day exhibited in the motherhood of the highest circles, and even (as we believe) in the inner halls of the palace.

The Mission has been strengthened and placed in the safe hands of Miss Muir, and is to be perpetuated; so that those aged servants of God, when they lay down the staff, may feel that their work will not be stayed in its blessed course. . . .

And as I speak of Dr. Hill, let me add that the name of Mrs. Hill must never be separated from it. It has always been our policy to

send out women as well as men. They have labored side by side, and no Missions have been thoroughly successful or thoroughly effective except where this mutual help is found.

#### AFRICA.

Our *second* Missionary effort originated in a social emergency. The arguments and appeals of the great Wilberforce, which forced the policy of England—which framed a proverb of freedom for the touch of a slave on any foot of English possessions—were an echo of the sentiments of our people South and North as to the slave trade. We inherited domestic slavery from England, and our people have dealt with their heritage as wisely as they could. But at the first moment of opportunity our whole people, South as well as North, crushed the accursed traffic in African slaves; and there followed an effort to carry to Africa what might atone for the wrongs done to her children—not first by us. This effort has been fostered constantly and specially by our Southern Churchmen.

The first of our Bishops to Africa, and the third, the present Bishop Penick, and almost the whole of the effective force, both men and women, who have labored there in our behalf, have been natives of our Southern States. Our first, Bishop Payne, labored there for thirty years in self-denying and suffering work. Our second, Bishop Auer, returned to the coast only to die. He confirmed one class of candidates;\* he ordained two Deacons, and died before the dawning of another day. The third, Bishop Penick, from Baltimore, has instituted a new policy of occupying high mountain land, not within the region of the marshes; and of confiding the school work to instructed natives, who are now thoroughly prepared to succeed in it. Our Mission is on the west coast, east of Liberia, and including the churches in that Republic. You will find it on the map, where the coast line trends directly eastward. I have seen a map with that part of the coast marked as British. Certainly I shall be the last to quarrel with the idea, at least as respects Africa, that whatever does not belong to any other civilized and Christian State belongs to England. But really I had supposed that that part of the coast—it is only 200 miles—belonged to the native tribes whom we

\* He had confirmed a class at Cavalla a few days previous. The Bishop here alludes to a class he confirmed at his bedside the day before his death.—Ed.

are endeavoring to bring into the Kingdom of CHRIST. We have churches there, and Ministers, and congregations, and communicants, and baptized Christians who once were heathen, and schools—and many a martyr's grave.

## CHINA.

Our *third* Mission was directed to China; another social necessity demanded it. We foresaw an invasion of our country on the western shore of the Pacific, with a tremendous flow of emigration from the overflowing population of China; and it was important that they should come to us as Christians. But no foresight could prepare for the event. After the statements of my brother, the Bishop of China, I need say no more on the subject. Yet I will add, what his modesty forbade (and you cannot know his worth as we do), that during nineteen years' residence, chiefly in Pekin, he has mastered the classics of China, and has translated the Bible into the Mandarin. The Churchman to whom he referred was *himself*. So that the Word of God is now open, chiefly by his labors, to 150 millions of Chinamen.

## JAPAN.

Our *fourth* Mission was to Japan, taking immediate advantage of a political event by which the navy of the United States opened that great unknown kingdom to the civilization and commerce of the West; and the first service of a Missionary in Japan, after that event, was the service of our Book of Common Prayer. Townsend Harris, United States Consul in Japan, and afterward the first Minister of our government to that kingdom, was a member of my congregation in New York; and it was, therefore, with peculiar satisfaction that I watched the steps by which he led to the visit of Commodore Perry. That fortunate hero showed himself a skilful diplomatist; and to him the nations are indebted for the peaceful opening of Japan.

Bishop Boone seized the opportunity.

Bishop Williams, the immediate successor of Bishop Boone in China, at his own request, was transferred to an independent jurisdiction in Japan. A small force under him is laying foundations, studying the language, teaching in the university, healing the sick, and translating the Bible and the Prayer Book; and it will interest you to know that during this week I have received from him, for the consideration of the Conference, a letter referring to the relations of his work with your Church of England.

## HAITI.

Our *fifth* Mission was induced by another political event—the formation of a Republic in Haiti. Mr. Holly was sent out, and such was his success, that soon Bishop Burgess, of Maine, visited the Mission, and subsequently Bishop Coxe confirming and ordaining. But the necessity of giving them a Bishop of their own soon appeared, and Dr. Holly was consecrated as their first Bishop. The Church in Haiti is entirely independent, and is connected with ours only by bonds of fellowship in the Faith and our Missionary aid. It is in the Island of St. Domingo, among the West Indian group.

## MEXICO.

Our *sixth*, and the last of our Foreign Missionary efforts, has been directed toward our neighbors in Mexico. A wonderful revival of true religion had been in progress there unknown to us; for until the death of Maximilian the Romish Church prevented any active development of Protestant antagonism; but immediately upon the change of government that antagonism burst forth. The government has placed in the hands of this Protestant Church one of the largest cathedrals—that in the capital—and as many other churches in various other quarters of the country as the Protestant community can occupy. One of our Bishops, the venerable Bishop Lee, of Delaware, has visited this band of believers, consisting of about 3,500 communicants, for whom he ordained Priests and Deacons; and now they ask of us the boon of a native Episcopate, and will receive it, God willing, as you gave it to us; for the Commission of Bishops, of whom the Bishop of Maryland is chairman, and all the other members present at this Conference, are waiting to confer these Orders. We are waiting only, as your Archbishops waited in our case, until we shall be satisfied that the Church in Mexico will not depart from the Faith of our fathers in Creeds, in Sacraments, and in the essentials of our Liturgy.

Thus we have used the gift which our gracious Lord, through the Bishops of the Church of England and Ireland and of Scotland, and through the agency of your venerable society, placed in our hands. Our Church, by the very terms of its constitution, is a Missionary Society, and every baptized member of it is bound to exercise his gifts for the glory of CHRIST in the spread of the Gos-



pcl. We have not forgotten the example set us, and the legacies left us by your venerated society; for as I have now had the privilege of showing you to-day, one large portion of our work, and a portion richly blessed by the Holy Spirit, has been the propagation of the Gospel in foreign parts.

#### BISHOP SCHERESCHEWSKY ON MISSIONS IN CHINA.

As gates that have been hitherto barred, and avenues that have been hitherto closed, are now more and more being thrown open to Christian enterprise, there is an antagonism that manifests itself against the work of Missions among the heathen, by denying the need of their existence, and by doubting and caviling at their ultimate success. The best way of meeting this spirit of opposition, and showing that it is the result of ignorance and prejudice, is by a fair statement of what has already been accomplished in the past, and what we have a right to hope for in the future.

Having been a Missionary in China for many years, and that being the field with which I am most familiar, I beg leave to state briefly, as far as I may in the short time allotted to me on the present occasion, the result of careful observation in regard to Christian Missions in that vast pagan empire.

And first allow me to make a few general remarks in reference to China as a field for Missionary enterprise. China, as a Mission field with many drawbacks, presents also many advantages.

#### OBSTACLES.

As to the drawbacks, I must content myself with simply mentioning them, as time will not allow me to dwell upon them at length. The great obstacles that the Missionary must learn to encounter in seeking to plant the Gospel in China are:

1. That China is an independent pagan empire with an old civilization, with an old pagan literature, with old systems of religion; where the government as such is intimately connected with paganism, both as regards worship and doctrine, and is distinguished in this respect from India, as the latter is under the rule of a Christian power.

2. The overweening national pride and vanity of the Chinese, which leads them to despise everything that emanates from a foreign source, especially such things as have reference to religion and ethics.

3. The intense conservatism of the ruling class—identical with the literary class—which renders them very antagonistic to any innovation whatever, and makes them detest and oppose everything that is contrary to precedent and ancient usage.

4. The unhappy way in which Western nations first came into contact with the Chinese; and the manner in which China was compelled to enter in a closer relation with the Western world, connected as it was with forcing upon her a traffic in an article which her people, as well as her rulers, regard as highly injurious and pernicious, not only to a certain number of individuals, but also to the nation as a whole.

#### ADVANTAGES.

Having thus briefly touched upon the drawbacks and hindrances in connection with the Missionary work in China, I now hasten to mention a few of the advantages.

1. The language of China is uniform, that is to say, the written or literary language is read and understood in all parts of the empire; the spoken language may also be regarded as one, the others being dialects or variations of the main language, the so-called Mandarin; and this which is spoken by at least two thirds of the population of China, certainly by not fewer than 150 millions, may thus be regarded as the most widely spoken of all the spoken languages of the world. In this respect China has a great advantage over India, where such a great variety of languages and vernaculars are in use.

2. The people of China are a homogeneous people. The population of China, with some slight exceptions, constitute one and the same nation, differing in this respect also from India, so that methods that would act upon the popular mind in one part of the empire, it might almost be taken for granted, would have a like influence in other parts as well.

3. Compared with India, China again possesses the great advantage that the obstacle of caste does not, and indeed cannot, exist there. China presents the singular combination of a government as autocratic in theory as is possible for a government to be, and at the same time of a people in many respects as democratic in feeling and tendency as can be found the world over. This will no doubt sound strange to many; but it is a fact nevertheless. With the exception of the imperial family, and the descendants of the two great ancient



philosophers of China, Confucius and Mencius, there is no hereditary nobility in modern China, either military or priestly, notwithstanding some apparent exceptions to the contrary.

4. The Chinese, although a nation of idolaters, are at heart indifferent to their idols, and care little about them. This may be referred beyond doubt to the influence of their State religion, or rather philosophy, namely Confucianism, the very essence of which, at least in its modern development, is materialism. It is materialism, or, at best, materialized pantheism, in its speculations as to the origin of all things visible and invisible; it is materialistic fatalism in its theory of ethics, human responsibility, and retribution. Its worship consists in the adoration of the elements and powers of nature, and the cultus of the dead.

The latest speculations of some modern Western philosophers in their final conclusions cannot in principle, although more scientific in detail, go much beyond the speculations and theories of that system which has had its origin in the teachings of the Chinese philosopher who lived and taught more than twenty-three centuries ago.

In spite, however, of the deadening influence of this Confucian philosophy on the spiritual life of the Chinese, there are in its system of ethics, practically considered, some points of contact with the moral teachings of Christianity; and these afford the Missionary the advantage of having something in common with the people to whom he is declaring the great message of the Gospel, which he has come to plant in their midst.

Not to dwell further upon the advantages China presents as a field of Missionary enterprise, let us briefly take into consideration what Christian effort has already accomplished there.

The Church of Rome, which, in spite of great and frequent persecution, has carried on Mission work in China for a period of over 200 years, has met with undeniable success, as her Missionary records will show.

#### SUCCESS.

Reformed Christendom began its work in China comparatively late, strictly speaking not before the first English war with China, which took place in the year 1841. A few Missionaries worked before that period in the outskirts of China, but scarcely in China itself.

Since that time, a period of scarcely forty years, Missions have been established by different Missionary Societies and Boards, both English and American, in different parts of the Chinese Empire. They have been laboring with great zeal and perseverance, and with more or less success, with at any rate so much success as to justify the Christian belief that the Gospel of CHRIST is adapted for the whole human race, even for such a nation as the Chinese; though by the many anomalies in their national traits, and the singular, we may say strange, developments in their history, literature, and religion, they present so many puzzles to the European mind as to induce many to maintain that their case is exceptional; that what has taken place with regard to other nations cannot be predicated of them; that, for instance, the conversion of many nations to the religion of CHRIST cannot be taken as a proof of the probability or even the possibility of the Chinese being affected by it in a like manner. The fact that at the present time there are many ten thousands of Chinese converts to Christianity, a great proportion having been converted within the past few decades, is proof enough of the fallacy of such a supposition. The Gospel of CHRIST is adapted for the whole human race—the Chinese not excepted.

At present there are some 600,000 Roman Catholic Christians in China, and some 14,000 or 15,000 in connection with the different Missions not Roman Catholic. The disproportion between these two classes of Christians will not appear so great if we take into consideration that the former have been laboring in China for more than 200 years, and that at present their Missionaries, both foreign and native, outnumber very largely all the Missionaries belonging to the Reformed portion of the Christian world. Of the latter there are now laboring in China some 200 foreign Missionaries and about 500 natives, almost exclusively converts from paganism, who, in the capacity of Ministers, Preachers, Evangelists, teachers, and catechists, are engaged in Missionary work among their own countrymen.

And it should also be borne in mind that the work during a large part of the time that has elapsed since the opening up of China was, from necessity, mostly preparatory, so that the appreciable results appear more particularly within the last ten years.

Among those Missions that have been most

successful in China have been those in connection with the Church Missionary society, especially in Fuchow, in the South of China, where the amount of work done is most cheering and full of hope for the future.

From my arrival in China, in 1859, it was my earnest desire that this Society for the Propagation of the Gospel, the oldest Missionary Society in Reformed Christendom, should take hold of China as one of its Mission fields. And I rejoice to say that this Society has lately begun its work in that part of Asia, both in China and in Japan; and in a way that, with God's blessing upon it—and His blessing is preëminently upon such a work undertaken in obedience to His command to preach the Gospel to every creature—and in reliance upon His grace and help, cannot fail to produce most encouraging results. The gentlemen who have been sent out as Missionaries under the auspices of this Society seem to have taken hold of their work in the true Missionary spirit, and in every way give promise of great usefulness in the field of their choice.

#### OUR BEGINNING.

I would also mention that the Church in America claims the honor of having been one among the first to occupy China as a Mission field, almost immediately after its opening; and as the very first in the Anglican communion. The late Bishop Boone, the first American—and may I not also say the first Anglican Missionary Bishop to China—established the Mission in that country in the year 1842. He was consecrated in the year 1845—some four years before the consecration of the late Bishop Smith, the first Bishop of Victoria in Hong Kong. And in the face of great difficulties Bishop Boone finally succeeded in establishing a successful Mission in Shanghai soon after his consecration.

#### METHODS.

I have spoken of the advantages China possesses as a Mission field; now one word as to the methods of working among that people.

I have said that the Chinese presented the anomaly of an autocratic government and a democratic people; and still there is a most powerful aristocracy among them, an aristocracy which wields greater power and exercises a greater influence upon the masses than any other aristocracy in the world. How is that? This aristocracy is the aristocracy of letters. The distinguishing feature of the national life

of the Chinese, perhaps the noblest feature that can be claimed by any heathen nation, is a profound reverence for learning and learned men. The literary man is your true aristocrat in China. No man who is not a scholar, according to their ideas at any rate, can obtain any honor, and learning is the "open sesame" that unbars the gate that leads to office and position.

This being the case, those who order Christian Missions in China should avail themselves of this national trait, and see that reverence for learning on the part of the Chinese be turned to the highest and holiest account.

For many years I have been advocating the establishment of colleges in China, where Chinese students might avail themselves of all that is best in Western arts and science, in combination with that Divine religion which has regenerated the West and is also intended to regenerate the East. A college would of course also include a theological school to prepare young natives for the Ministry, and would be thrown open to worthy candidates from all parts of the empire for this purpose. For in China, as in all heathen fields, it is a native Ministry we must look to for the great work of evangelizing the mass of the people.

It has been my privilege to place the paramount importance of such a Missionary college before the Church in America, and although Church people there responded generously to my appeals, I have not yet realized the whole amount needed. Will not English Churchmen ponder the subject and consider what glorious work such an institution as the one proposed could do in advancing the cause of CHRIST and of His Church in China? Had such colleges been established in the past, the prejudices against foreigners and their religion on the part of the Chinese, their gross ignorance and superstitions, might in a large measure have been dispelled, and that vast empire benefited, not only spiritually, but also materially, and the awful calamity of famine which is desolating that land might have been greatly alleviated, if not arrested.

As I have appealed to American Churchmen for aid in so noble a cause, even so would I appeal to English Churchmen. For here we stand upon common ground. For the great Anglican communion cannot but feel the profoundest interest in the conversion of such a people as the Chinese to the Gospel of CHRIST, and I thank God that here the Church of CHRIST is not and cannot be divided. It has



been my privilege in China to work side by side with my brother clergy of the Church of England, and it is a cause of thankfulness to me that in the translation of the Book of Common Prayer and the New Testament in the Mandarin tongue, both the Church of England and the Church of America, as represented by their respective Missionaries, took an equal part.

#### MANDARIN TRANSLATION.

In this connection I beg leave to state that the whole Bible has been translated into the Mandarin, strictly speaking the spoken language of China, and has thus been made accessible to vast multitudes of that people; and I am thankful to say that the translation of the whole of the Old Testament has also been the work of a Churchman, and I need not on the present occasion mention his name. And I may also add, that through the industry of Missionaries representing various Missionary societies and different Christian bodies, both English and American, the foundation of a

Christian literature has been laid broad and deep in China.

In conclusion I would most respectfully and most earnestly urge upon this most venerable Society the vast importance of the field in China, and beseech them to do all in their power to carry on their work there, to strengthen it by sending out more laborers, both men and women. And there ought to be found men and women who would be willing to consecrate their lives to the service of the Son of God, and the service of humanity for which He has given His life. Surely the heroic spirit of true Christianity should find many such willing to go forth for CHRIST, where so many are found to risk all for scientific research and worldly advantage.

God grant that both the Church in England and the Church in America may fully realize the great responsibilities laid upon them, as Apostolic Churches, to go forth with one heart and soul to preach the great message of salvation to the heathen world.

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#### DEATH OF A FORMER SECRETARY.

At the moment of closing this number intelligence is received of the death, on the 10th of September, of the Rev. PIERRE P. IRVING, who for the space of fourteen years (from July 18th, 1843, to August 18th, 1857) faithfully

served the Foreign Committee, first as Secretary and General Agent, and subsequently as Local Secretary. We deem it fit thus to note this event, and to express our sympathy with his sorrowing family.

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#### DEATH OF A MISSIONARY TEACHER.

In the last letter received from the Rev. W. A. Fair, mention is made of the death at Hoffman Station, May 15th, of a Gedebo,

NATHAN K. STEM, for a long time student at Hoffman Institute, and recently a Missionary teacher.

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#### THE WONDERFUL ACCESSIONS IN INDIA.

It is feared that the number given (60,000) in our article for August was too large. If so, there was, it is supposed, a typographical error in the English publication from which our facts were drawn. The following paragraph is from the *Mission Field* (the organ of the Society for the Propagation of the Gospel) for August and September, which has lately come to hand:

“The Bishop of Madras gave an account of

the remarkable movement which has been taking place during the past year in Tinnevely. In the parts of Tinnevely occupied by the Society's Missionaries, and their adjoining district of Ramnad, an unwonted number of persons have come forward asking for Christian instruction. According to a telegram just received from Bishop Caldwell, this number now has reached 20,000.”

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#### BISHOP HOLLY IN WESTMINSTER ABBEY.

On Thursday, July 25th, for the first time, it is said, in the history of Westminster Abbey, a sermon was delivered there by a colored clergyman, the Bishop of Haiti. His text was St. Matthew xx. 23: “Ye shall drink indeed

of My cup, and be baptized with the Baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.” The report



continues: The Bishop spoke . . . on the meaning of these words with regard to modern Missionary enterprise his remarks being listened to with the utmost attention by the congregation.

The omitted words from the above sentence are such as to show that the English editor who first committed it to paper was

under the impression that Bishop Holly was a native of Haiti. Our readers know that he was born, of free-born ancestors, in Washington, D. C. He was ordained Deacon in Michigan, and Priest in Connecticut. His consecration in Grace church, New York, to the Episcopate is, we are sure, too recent to be forgotten.

## CHINA.

### MR. THOMSON'S CHILDREN.

REFERRING to the article upon this subject in the last number, we have now the gratification of informing all friends that Master Elliot and Miss Grace Thomson arrived safely in Philadelphia at 3 A. M. on the 4th of August. They were alone, but were met by their uncle, who took them to his residence at Frankford.

In this connection we add a recent request from the Rev. Mr. Thomson as follows: "Kindly say to friends, asking about my return to America, that I have not thought of returning if my health continues as good as it has been, and is now. I ask this, as from some letters I have by this mail there seems to be an impression that I am coming home."

### THE BISHOP BOONE MEMORIAL SCHOOL.

THE following circular has recently been sent to the supporters of scholarships in the above-named school; we are moved, however, to give it a wider scope by its reproduction in these pages. A somewhat similar letter from Miss Fay, with respect to Duane Hall, will appear in the monthly *Young Christian Soldier and Carrier Dove* for October:

FOREIGN COMMITTEE, 23 BIBLE HOUSE,  
NEW YORK, August 20th, 1878.

*To the Patrons of the Bishop Boone Memorial School, at Wuchang, China:*

MY DEAR FRIENDS: I take great pleasure in handing you herewith a report of work at Wuchang, written by our native Presbyter, the Rev. Yung Kiung Yen, A.M., whom some of you know personally or by reputation, since he was for a number of years in this

country, and graduated at our Church institutions of learning, at Gambier, O. Mr. Yen was temporarily placed in charge of our work at Wuchang and Hankow, after the illness of the Rev. Mr. Boone became serious. He probably has now been relieved by the Rev. Mr. Hoyt, formerly attached to the station, who so nobly left his family in this country that he might go out to "stand in the gap."

We trust that no patron will take it to heart that three of the boys have not answered our expectations. Just herein lies the wisdom of the scholarship plan as distinguished from the old method of taking particular individuals to educate. Other boys take the delinquents' places, and the work goes on.

Our wish is that representatives of parishes and Sunday-schools receiving this letter should send for a sufficient number of copies to supply each contributor. Very cordially yours,

JOSHUA KIMBER, Secretary.

LETTER FROM THE REV. YUNG KIUNG  
YEN, A.M.

BISHOP BOONE MEMORIAL SCHOOL,  
WUCHANG, June 14th, 1878.

*To the Rev. J. Kimber, Secretary of the Foreign Committee:*

REV. AND DEAR BROTHER: At the beginning of another term it is my duty to give you a statement of the situation.

From the 3d to the 13th of this month was the vacation in the several schools. Few children, however, went away; the spacious grounds and the comfortable rooms are pleasanter than the narrow and filthy streets and the cheerless homes of their own.

During the present term the Divinity students take up Outlines of Paley's Natural Theology, translated by the Rev. Dr. Martin, of the Presbyterian Mission, and Systematic Theology, translated by the Rev. Dr. Nevius, of the same Mission. These, together with the Church history and Gospels with commentary (which they did not finish last term), occupy the forenoons and evenings. The Chinese classics, a due amount of which they studied the last term, will occupy the afternoons as heretofore.

As I said before, the Church has great hopes in these youths; with the preparation they have had they will, when ordained, be right-handed workers in the Mission. Those who have generously supported them will know that they can mediate through these youths *consider themselves Missionaries* in this country.

I regret that one of them has some chronic trouble which interferes with his duties, and which, I fear, will interfere with his future usefulness.

In the "Bishop Boone Memorial" School, I grieve to say that I was obliged to dismiss three boys,\* viz.:

1. Shiung Kwo Chien, supported by "Fay" Scholarship, established by Mrs. Clarkson, New York. He was a very dull boy, and it is better for him to learn a trade than to drag along in the books, and be finally unfit for life in the world.

2. Tsun Ngan Ching, supported by "Japanese" Scholarship, established through Mr. Edwards, New York. He was also very dull, and has besides a bad disposition, which exerted a baleful influence over those younger than himself.

3. Hwang Sway-Yün, supported by "Bishop Patteson" Scholarship, established by Bishop Dudley, Kentucky. His offence was stealing his bed-fellow's clothing and pawning it. Half a month previously three boys (of whom the No. 2 was one) had been detected in this very fault, and I then gave stringent warning. This boy's repeating it, right in the face of what had been said, showed that some severe measure was necessary, and I accordingly sent him home.

#### ADULT BAPTISM.

On May 7th I baptized an interesting man. He had come to the hospital as an in-door pa-

\*Under general rules it is understood that these vacancies are to be filled immediately.

tient. Being educated, he easily understood the books which were given to him; and moreover he received much light from Yang Sien Seng, who has charge of the prayers and preaching for the visitors to the hospital. Dr. Bunn, and Mr. Judd (who is a lay Missionary of the English Inland Mission) likewise often spoke to him on religious subjects. So interested was he that he finally applied for baptism. For myself, on account of my school work, and because I am compelled to be prudent with my throat, I have not taken part in preaching to or attending upon these visitors, and so I did not know of this specially interesting case until Dr. Bunn mentioned it. Knowing his disease to be desperate, or soon to be fatal, he desired immediate baptism, so that he could go home. He was anxious (if die he must) to die at home, that he might give his last directions regarding his property and his children. To my few questions as to his faith and hope, he gave clear views; and especially was I struck with his sincere resolve, should he recover, never to return to his idols. Accordingly I baptized him in the hospital, in the presence of Dr. Bunn, the Divinity students, and a few others. On the following morning he went to his home, which was 130 miles distant. A few days afterwards news reached us that he had died. Concerning his last hours we have no means of knowing. I only trust that he was faithful to the end. We hope to see Mr. Hoyt soon.

Sincerely yours.

LETTER FROM THE REV. DR. NELSON.

SHANGHAI, June 20th, 1878.

#### BAPTISMS.

ON Whitsun-day, at Kong Wan, I admitted to baptism nine persons, varying in age from ten to seventy-one years. One was an old wheelbarrow man (pushing a wheelbarrow is as regular a vocation here as that of a carpenter), who years ago used to carry me often between this and Kong Wan on his wheelbarrow, but who has been somewhat paralyzed for several years. His intellect is not as clear as it once was, but his attendance at church, and eager attention to the things that were spoken, has been unflinching for a long time; and as he seemed earnestly to desire the blessing of the LORD, and to be baptized, I gladly "received him into the congregation of CHRIST's flock."



## THE FAMINE.

Last Monday, the 17th inst., was set apart by the united action of the Missionaries of various bodies for special observance by humiliation, prayer, and public services on account of the fearful famine with which this land has so long been afflicted. There were services in English at 9 A. M. and at 6 P. M. At 10:30 A. M. the native Christians assembled in their several places of worship, and at 4 P. M. there was a general and numerous gathering of native Christians at our large building, Christ Church, in the native city.

Since the days of Pharaoh and Joseph, when the seven years of dearth made "the famine so sore in the land," there seems to have been no such terrible judgment of this kind known. In the days of Elijah there were three years of dearth. This is the fourth year in the northern provinces of China. *It is estimated that about 6,000,000 people have already perished.* Sundry of the Missionaries have devoted themselves to the work of distributing help to the needy in the famine districts, four of whom have fallen victims to the

maligant fever which has followed in the track of the famine. Subsistence by living on the remains of the dead has been reported as having extensively prevailed.

## BARRIER TO RELIEF.

The want of ways, roads, thoroughfares, and means of transportation is a lamentable barrier to relief in such a case. The consequence is that large quantities of rice, carried by large numbers of steamers to Tien-Tsin (the head of steam navigation on the Pei-Ho), has remained there to rot and waste for want of means of conveyance to the famine districts. God grant this terrible visitation may teach these benighted people to look to Him Who alone makes the heavens give rain and the earth bring forth her fruit, that so it may give seed to the sower and bread to the eater; and that the Government may learn from their sad experience that their *obstructive* policy, in refusing to open ways, or allow them to be opened through the country, is the most *destructive* policy to their people.

Very faithfully yours.

## MEXICO.

## ENGLISH SYMPATHY WITH THE REFORM MOVEMENT.

THE presiding Bishop of the Church in the United States has received a copy of the following resolution, passed at a meeting of the Anglo-Continental Society, held at Farnham Castle, Surrey, England, July 31st, 1878, under the presidency of the Lord Bishop of Winchester; the Rev. Dr. R. J. Nevins, secretary:

*Resolved,* That this meeting expresses its sympathy with the American Church in the measures which it is taking to encourage a reformation within the Church of Mexico, based upon primitive and Catholic principles.

The General Secretary of the "Mexican League" furnishes the following extracts from recent letters:

EXTRACTS FROM LETTER OF MR. ALBERT E. MACKINTOSH.

MEXICO, July 29th, 1878.

MY DEAR MISS HAMILTON: I have the pleasure to acknowledge the receipt of your very kind letter of the 16th July, and am glad to hear that my letter to you was of some little service.

Your earnest Christian valor, which gives

such life to the Mexican League, encourages us all here. . . . To carry on our general Missionary work, to effectively sustain our Theological Seminary and Church school, to prepare our needed Christian publications, and to meet other just claims, we need at least \$2,000 a month. . . . The congregation of our Chapel of St. Francis was very large yesterday, the service very hearty, the sermon most able and impressive, and the singing very beautiful.

There are now connected with the Church school of St. Francis over a hundred and twenty children. The work outside the city of Mexico is being pressed forward most faithfully. Our Church is well organized and its work greatly blessed. I earnestly appeal to the Mexican League not to grow weary in their work, but to make renewed effort in our behalf. Our Bishop-elect has been doing his best to help us in our pressing need personally. . . .

The Rev. Mr. ———'s generous efforts, the brave endeavors of the ladies connected with the Mexican League, the visit of its Treasurer and our faithful Mexican Sister to England encourages us still to press on.



Let the Church in the United States do its part generously; the Church here is working most faithfully and should *feel* most hearty support. . . .

The fear that the work has been too much extended is groundless; a part of the work has already been disbanded some time, and we are now simply maintaining on an effective basis the remainder, hoping for the necessary assistance to enable us to continue our work on its present basis.

By the next mail you may expect full communications for publication. Since my last letter to you the Rev. J. L. Perez and Mr. Betancourt have established an important centre in the city of Pueblo, so as to form a new Diocese; and the hall which has been destined for public worship was so crowded on the day of the inauguration that many people were left outside during the whole service. The villages around the city of Pueblo are anxious to hear the Gospel preached, and are panting after that salvation in the LORD JESUS as fainting deer which run to the trickling stream. Shall we withhold the Gospel from one of the most populous States in this Republic, where the people have been more completely priest-ridden by fanaticism and a false religion than in any other State?

Looking unto JESUS, who will build up His Church in this benighted land, and trusting your fervent prayers may be heard, I remain, most sincerely,

Your brother in CHRIST.

EXTRACTS FROM LETTER OF A CHURCHMAN  
OF NEW ENGLAND,

*Written in Mexico to his brother in the United States, dated July, 1868.*

I BEG you will specially notice five important facts connected with and characterizing the work of Aguilar,\* which I have elicited from several interesting conversations I have had with the Rev. Mr. Hernandez, Bishop-elect of the Diocese of Cuernavaca, Morales, and who was an intimate friend and coworker of his.

1. A desire to circulate the Bible widely and to put it into the hands of every one to search for themselves; in pursuance of which, with the assistance of a friend, he translated from the French of Boucher a work on "The Right of Humanity to Read the Bible."

2. The establishment of regular religious

services in which nothing was allowed but that which was in conformity with the most certain warrant of Holy Scripture.

3. The formation and constant use of a liturgy which was in some measure formed from a Prayer Book of the Church of England.

4. A long continued and persistent effort to win over a Roman Catholic Bishop so as to preserve the historic Episcopate.

5. A desire to establish a Mexican Church which should be a continuation in Mexico, as far as possible, of the primitive Christian Church.

With these principles of a pure Catholicity in their hearts . . . Francisco Aguilar and his little band, hedged in and harassed on every hand by the most terrible persecutions of the Romanists, struggled on with the loving patience and trust characteristic of the martyrs of the bygone ages. . . . The work which they inaugurated has gone on unceasingly—the tidal wave of a profound moral upheaval—and has proved and is proving that it is not the work of man, however great his abilities may be; and the history of the whole movement from 1864 comes to us wearing the spotless white robes of a pure Bride of the Master, and bearing on her forehead the seal and benediction of His almighty hand.

. . . In the name of the Church militant on earth, as the Bride of our Blessed Master Who died that we might live, what are the Churchmen of England and America about that they do not seem to be awake to the incalculable opportunities to help on a work which with very slight assistance would sweep through this land with the power of an omnipotent breath?

. . . The Mexican Episcopal Church numbers over 3,000 communicants, and is as the keystone to the arch in the work of the evangelization of the Spanish-American countries. In view of the grand, glorious work which has been and is being done here by this little Church, . . . it is a marvel of poverty. Amidst bribes and corruptions on every hand from Romanists and others, amidst offers of lucrative situations in Government employ, tempted many times to abjure their faith by the cries of their children for bread, deprived of employment, outcast of society, persecuted with all the diabolical subtlety of Romish ingenuity, it has pressed forward with an unwavering firmness, the mystery of which is enfolded alone in the arms of an Infinite

\* Francisco Aguilar was the ex-Romish Priest with whom originated the Reformation in Mexico in 1864.

Strength. The largest pittance given to any Minister, or even Bishop-elect, . . . is forty dollars per month; and one of these poor, brave fellows whom I personally know, a man whose education and abilities fit him for any society in the world, and which would make him famous in the American or English Church, barely succeeds in keeping a wife and child from want, and went about for many dreary months too poor to keep the shreds of his garments from showing the strength of his faith and the debility of his pocket. Tears do not come to my eyes easily, but sitting under the preaching of this noble soul—Tomás Valdespino — they start more often than not as I listen to his touching portrayals and eloquent appeals, with the flowing accents of the Castilian tongue, in behalf of the love, self-sacrifice, and immortal sufferings of our crucified Redeemer. Another one, an old man, formerly a *commandante* in the army, and who has been offered by Government, in reward for his services, a position in the Custom House at a large salary, prefers poverty and his Ministry, and manages in some way, I can't imagine how, to keep body and soul together for himself, wife, and child on twenty-five dollars per month from the Church!

A strong advantage which this our sister Church has is that . . . she has won the favor of many in the Government, and is looked upon with increasing favor and larger confidence.

The nation is signally ripe for religious work, and particularly for religious work of native origin and native growth, moving in the progress and perfection of a national Church.

All Missionary effort from abroad is looked upon both by Government and people with the most intense jealousy; and because this is a strictly national Church, of origin and growth purely native, . . . it stands apart from their prejudices, and the sweet refreshing dew from God's holy mountain find a glorious opportunity to fall silently and unobstructedly into the sinful passion-darkened valleys of their hearts, ushering in a glorious morn that shall cause to bud forth the germs of all better things, and draw them heavenward beneath the full sunlight of a purer faith.

Oh ye people of the Anglican Church, . . . as ye hold yourselves responsible to God as the stewards of the faith, . . . see ye to it that ye pass them not by in coldness and neglect!

ACKNOWLEDGMENTS  
OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1 to September 1, 1878.

ALBANY.			
Canton—Grace.....	\$5 06	Northford—St. Andrew's, Miss Esther Brennan, for Bp. Penick's yacht.....	2 00
CENTRAL NEW YORK.		Norwalk—St. Paul's, Mrs. S. E. Olmstead. ....	10 00
Canastota—Mission S. S., for famine in China	12	Pomfret—Rev. A. H. Vinton, D.D., at discretion of Bp. Penick .....	500 00
Chittenango—St. Paul's S. S., for famine in China.....	18	Seymour—Trinity.....	13 78
Durhamville—Mission S. S., for famine in China.....	73	South Glastonbury—St. Luke's.....	4 64
	1 03	Woodbury—St. Paul's.....	18 03
CENTRAL PENNSYLVANIA.			721 40
Eckley—St. James'.....	48 00	DELAWARE.	
CONNECTICUT.		Christiana Hundred—Christ Ch., 5c col.....	
Bridgeport—"A friend," for Bp. Penick's work.	5 00		37 30
Greenwich—Christ Ch., Mrs. Alfred E. Whitney.....	75 00	FOND DU LAC.	
Hartford—House rents.....	39 14	Oakfield—Grace, Mrs. L. R., for Mexico.....	
Interest A. & W. note. ....	3 86		5 00
Interest Wm. H. Gratiwick & Co's note....	37 95	GEORGIA.	
New Canaan—Eliza Tawnier, for Bp. Penick's work.....	1 00	Milledgeville—St. Stephen's S. S.....	
New Haven—Trinity Ch'l, James Wetmore, for Mexico .....	10 00	Miscellaneous—Of which for Mexico, \$100.....	
Mrs. S. A. Thomas, for Africa.....	1 00		200 00
			202 75
		ILLINOIS.	
		Freeport—Anon., for Mexico.....	
			50 00



## IOWA.

*Denison*—"W.," for Africa, China, and Mexico. 10 00

## KENTUCKY.

*Frankfort*—Ascension, for "Ascension" Sch'p, Boone Memo. School. 20 00  
*Henderson*—St. Paul's, for China. 15 00  
*Lexington*—Anon., for Jaffa. 13 55  
 48 25

## LONG ISLAND.

*Bay Ridge*—Christ Ch., for famine in China. 5 00  
*Brooklyn*—Ch. of the Redeemer S. S., of which for China, \$28.83; Mexico, \$28.84. 57 67  
 Holy Trinity. 332 27  
*Hempstead*—St. George's. 23 75  
*Jamaica*—Grace. 4 00  
*Manhasset*—Christ Ch. 17 15  
*Rockaway*—Trinity Chapel, a member. 5 00  
*Miscellaneous*—Wo. Miss'y Asso., for Wo. Aux. Sch'p, Miss. Col., China. 15 00  
 459 84

## MARYLAND.

*Anne Arundel Co., Annapolis*—St. Anne's. 5 00  
*Baltimore*—St. Peter's, Ladies' F. M. Soc'y, for "Julius Grammer," Jno. P. Henshaw, and "Wm. Woodward" Sch'ps, \$60; for two teachers, \$40, all in Duane Hall. 100 00  
 "K. J. H.," of which for Mexico, \$1. 4 00  
*District of Columbia, Georgetown*—St. Alban's Par. 2 00  
 Washington—Incarnation, "H. L. H.," for Mexico. 3 75  
*Frederick Co., Frederick*—All Saints' Par., 5c. col. 37 75  
*Prince George Co., Bladensburg*—"B. O. L." 2 50  
 155 00

## MASSACHUSETTS.

*Dorchester*—St. Mary's, Wo. Aux., 4 M. Boxes. 4 86  
*Boston*—St. Paul's, Wo. Aux., for Mass. Sch'p, Miss'y Col., China. 7 15  
*Malden*—St. Paul's, Wo. Aux., for Mass. Sch'p, Miss'y Col., China. 2 75  
*New Bedford*—Grace, Wo. Aux., a member, for Ladies' Syllagos, Athens, \$5; M. Box, for personal benefit of Bp. Penick, \$5. 10 00  
*North Attleboro*—Grace, Wo. Aux., for Mass. Sch'p, Miss'y Col., China. 1 00  
*Miscellaneous*—Br. Wo. Aux., for freight on box for Haiti. 1 50  
 27 26

## MICHIGAN.

*Ann Arbor*—St. Andrew's. 16 63

## MINNESOTA.

*Springvale*—Trinity. 1 10  
*White Earth*—English Service. 25  
 1 35

## MISSISSIPPI.

*Port Byron*—"C. J. T.," 1 00

## MISSOURI.

*Cassville*—Chas. S. Bryan. 1 00

## NEW JERSEY.

*Princeton*—Trinity, Ladies' Miss'y Society, for "Louisa C. Tutthill" Sch'p, Bridgman Memo. School. 40 00

## NEW YORK.

*Bedford*—St. Matthew's. 24 03  
*Greenburgh*—Zion, Ladies' Miss'y So., for Miss Nelson's salary. 20 00  
*Monroe*—Grace, Wo. Aux., a member, for Ins. dues Rev. Mr. Quimby. 12 00  
*Mamaroneck*—St. Thomas', Wo. Miss'y Asso., for Japan. 29 50  
*New York*—All Saints' S. S. 9 40  
 (Harlem)—Holy Trinity, of which for Africa, \$2 88. 12 02  
 (Manhattanville)—St. Mary's. 10 00  
 Trinity Ch'l, Br. Wo. Aux., for current expenses Miss'y College, China. 20 00

"C. L. W.," for current expenses Miss'y

College, China. 600 00  
 "E 29th St.," for Mexico. 5 00  
 "A penny a day," thro' Wo. Aux. 3 89  
 "Trust" 2 50  
 Mrs. Anson Dodge, for Bp. Penick's yacht. 2 00  
*Saugerties*—Trinity. 71 47  
*Staten Island*—St. Andrew's, for China. 20 00  
 St. Simon's Clove Mission, for "St. Simon" Sch'p, Boys' School, Cavalla. 40 00  
*Tompkins Cove*—House of the Good Shepherd, for famine in China. 5 00  
*Tonkers*—St. Paul's Children's Soc'y, for "Virginia Clark" Sch'p, Emma Jones Girls' School, thro' Wo. Aux. 10 00  
 896 81

## NORTH CAROLINA.

*Asheville*—Trinity, thro' Wo. Aux., for "Jarvis Buxton" Sch'p, Duane Hall. 10 00  
*Lowesville*—Mrs. L. Johnson. 1 00  
 11 00

## NORTHERN NEW JERSEY.

*Madison*—Grace. 64 75  
*Norwood*—Holy Communion. 5 00  
*Orange*—Grace, Mrs. M. F. Cox, for "Grace" Sch'p, Duane Hall. 20 00  
 89 75

## OHIO.

*Cleveland*—All Saints'. 1 80  
*Mt. Vernon*—St. Paul's, for China. 30 00  
*Oberlin*—Christ Ch., a member. 2 00  
 33 80

## PENNSYLVANIA.

*Centerville*—Trinity S. S. 5 00  
*Conshohocken*—Calvary Ch. and S. S. 18 57  
*Paoli*—Good Samaritan. 3 18  
*Philadelphia*—Advent, for "St. Paul," "Bp. Boone," "Miss Fry," and "Rev. E. W. Syle" Sch'ps, Duane Hall. 160 00  
 Ch. of the Advocate S. S., for "E. S. Wartman Memo." Sch'p, Boone Memo. School. 40 00  
 (Germantown)—Christ Ch., for Africa. 7 45  
 (Mt. Airy)—Grace. 36 29  
 St. Andrew's, "M. A. C.," for Africa. 25 00  
 (Chestnut Hill)—"M. C." 50 00  
*West Whiteland*—St. Paul's. 3 17  
 348 66

## PITTSBURGH.

*Butler*—St. Peter's, M. Box 11,712. 5 00

## RHODE ISLAND.

*Barrington*—St. John's, J. Barrington, of wh. for Mexico, \$2. 6 00

## SOUTH CAROLINA.

*Edgefield*—15 colored communicants, for Bp. Penick's yacht. 75

## SOUTHERN OHIO.

*Chillicothe*—St. Paul's S. S. 10 00  
*Cincinnati*—Christ Ch. Young Ladies' Bible Class, for "Josephine Foster" Sch'p, Bridgman Memo. School. 13 75  
*Springfield*—Miss M. W. Cumming. 5 00  
*Worthington*—St. John's, thro' Wo. Aux. 4 67  
 33 42

## VERMONT.

*Fairfax*—Christ Ch. 90  
*Fairfield*—Trinity. 1 39  
*Sheldon*—Grace. 2 98  
 5 27

## VIRGINIA.

*Alexandria Co., Alexandria*—Christ Ch., for Jaffa, of which S. S., \$15; Mrs. Dr. McGruder, thro' Wo. Miss'y Soc'y, \$10. 25 00  
*Charlotte Co*—Grace Ch., for Africa. 3 00  
*Franklin Co., Rocky Mount*—Trinity S. S. 10 44  
*Henrico Co., Richmond*—St. Andrew's. 7 64  
 St. Mark's Ch'l. 15 00  
*Henry Co., Stockton*—Miss C. E. Smith. 1 00  
*Isle of Wight Co., Smithfield*—Christ Ch., for Mexico. 6 25



<i>Loudoun Co., Leesburg</i> —St. James' S. S., for "Matthew Harrison" Sch'p. Boone Memo. School.....		41 40	LEGACIES.		
<i>Prince William Co., Gainesville</i> —St. Paul's S. S., 20c.; Mrs. C. L. M., 23c.....		45	<i>L. I., Greenpoint</i> —Estate of Miss E. M. Wood		50 32
<i>Princess Anne Co., Lynnhaven Par</i> —At discretion of Bp. Penick.....		37 00	<i>Mass., Newburyport</i> —Estate of Miss Hannah Little.....		82 00
<i>Miscellaneous</i> —A friend, for Rev. Mr. Grubb's outfit.....		200 00			132 32
WESTERN MICHIGAN.		347 16	MISCELLANEOUS.		
<i>Kalamazoo</i> —St. Luke's M. Boxes.....		88	U. S. Coupons.....		429 28
WESTERN NEW YORK.			Mexican League, of which for repairs on Ch. of San Francisco, \$200; for Mr. Maruri's salary, \$332.....		824 61
<i>Geneva</i> —Trinity, of which M. Box 1140, \$3.05.....		228 30	From SPIRIT OF MISSIONS arrearages of past years.....		427 34
WISCONSIN.			"A friend," thro' Wo. Aux.....		2 50
Appropriation from the Diocese.....		50 00	"J. C.," thro' "Mrs. I. H. C.," for famine in China.....		1 00
NORTHERN CALIFORNIA.			M. Box 14,842.....		1 00
* <i>Petaluma</i> —St. John's.					1685 73
FOREIGN.			Receipts for the month.....		\$5,759 61
<i>W. Africa, Cape Palmas</i> —Rev. W. A. Fair, for "Trinity Fund" for support of the African Episcopate.....		30 27	Amount previously acknowledged.....		134,211 96
<i>Japan, Tokio</i> —Mission Chapel, Easter off'g... ..		23 62	Total receipts since Sept. 1, 1877.....		\$139,971 57
		53 89	ANALYSIS OF RECEIPTS.		
* The amount acknowledged in September number as from St. James' should have read St. John's.			For "Specials" (of which for Mexico, \$6,680.72; for Miss'y Coll., China, \$13,-695.26).....		\$23,456 92
			For Investment (from Legacies).....		6,000 00
			Work of the Com. for Foreign Missions (of which from Legacies, \$17,968 98).....		110,514 65
			Total for the year.....		\$139,971 57

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.\*

The Treasurer of the LEAGUE in AID of the "MEXICAN BRANCH of the CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from August 1st to September 1st, 1878:

ALBANY.		NORTH CAROLINA.	
<i>Troy</i> —St. John's Ch., A. E. Gilbert.....	\$10 00	<i>Wilmington</i> —Mrs. George Davis, annual subscription.....	\$2 00
CONNECTICUT.		PENNSYLVANIA.	
<i>Middletown</i> —Ch. of the Holy Trinity.....	127 75	<i>Philadelphia</i> —Branch League.....	50 00
GEORGIA.		<i>Evelyn McGowan</i> .....	5 00
<i>Atlanta</i> —Mrs. T. C. Milledge.....	5 00	<i>Wo. Union Miss'y Soc'y</i> , for Orphanage....	100 00
IOWA.			155 00
<i>Clinton</i> —S. J. M. ....	5 00	PITTSBURGH.	
KENTUCKY.		<i>Pittsburgh</i> —Branch League, of which from Christ Ch., Allegheny, \$70.64.....	199 64
<i>Lexington</i> —Mrs. E. S. D.....	10 00	SOUTHERN OHIO.	
LONG ISLAND.		<i>Cincinnati</i> —Mexican League of Christ Ch., for salary of Mr. Maruri, \$332; for repairs of St. Francis' Ch., from Mrs. Larz Anderson, \$100.	432 00
<i>Brooklyn</i> —St. Peter's Ch.....	31 32	VIRGINIA.	
MARYLAND.		<i>Charlottesville</i> —University of Virginia, "Church-woman".....	2 00
<i>Washington Co.</i> —College of St. James, Mrs. Henry Onderdonk.....	5 00	<i>Charlottesville</i> —Anonymous.....	2 00
MASSACHUSETTS.		<i>Ivy Depot</i> —Rev. J. A. Greaves.....	5 00
<i>Boston</i> —St. Paul's Ch., Mrs. I. Arthur Beebe..	100 00		9 00
NEW JERSEY.		GREAT BRITAIN.	
<i>Rahway</i> —St. Paul's Ch. S. S.....	16 00	<i>England</i> —Wm. S. Parker, £5 sterling; the Misses Hyslop, £2; a lady, £1—£8 sterling..	39 04
NEW YORK.		<i>J. W. Cater</i> .....	50 00
<i>New York</i> —Grace Ch., C. H. Griffin.....	10 00		89 04
<i>Calvary Ch., Wo. Miss'y Asso.</i> , for repairs of Ch. of St. Francis, from F. S. Winston, \$25; from Mrs. Marshall O. Roberts, \$50; from Mrs. F. Barker, a thank-offering, \$100.	175 00	Receipts for the month.....	
<i>Ch. of Transfiguration, John Carey, Jr.</i> , for repairs of St. Francis' Ch.....	50 00	Amount previously acknowledged.....	
	235 00	Total.....	

\* Distinct from the foregoing: all sums received by the Foreign Committee from the "League" are included in the monthly total of that Committee.

# WOMAN'S WORK.

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*Communications relating to this Department should be addressed,*  
MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*  
21 Bible House, New York City.

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## MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

A MEETING of the Woman's Auxiliary to the Board of Missions may be expected on Wednesday, October 9th, from 11 to 2 o'clock, in Grace Chapel rooms, East Fourteenth street, between Third and Fourth avenues, New

York city. All members of the Auxiliary and other ladies interested in the Missionary work of the Church are cordially invited to be present.

JULIA C. EMERY, Secretary.

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## BOXES FOR AFRICA.

A LETTER FROM BISHOP PENICK.

*For the Woman's Auxiliary.*

DEAR MISS EMERY: You ask if the Woman's Auxiliary can aid us with boxes. I answer yes, if the societies will send us boxes of uncut cloth, checks, muslin, prints, bed ticking, etc., with buttons, thread, needles, hooks and eyes. We need all the blue jean we can get. They may also send us axes, hoes (hilling, weeding, and grubbing hoes), and a few hatchets. As many Prayer Books and Hymnals, Webster's spelling-books (1, 2, and 3) and school dictionaries, national readers, slates and pencils, Smith's arithmetics, copy-books and pens, as they can let us have will be very welcome, first or second hand, so they can be used. We need five surplices.

To send ready-made clothing out here is, I believe, a positive harm, unless orders are given by some Missionary. Natives are naturally beggars, and one of the hardest parts of the work is to break up this propensity and teach them to work for an honest living. Again, they are fond of aping foreign dress to a ridiculously foolish degree, and we want to teach them that a man's true worth is not in the shape or texture of his clothes, but in a noble, God-like principle. Send us these things I have mentioned, and we will use them to pay honest toil.

This problem of how to supply work to my

pupils, and pay them when it is done, has weighed very heavily on my heart; for now it takes all I can scrape together to keep bread in their mouths, and it saddens my soul to see so many fine-looking fellows compelled to beg for everything they want—it takes all the manliness out of them.

Now if you can place in my hands means to pay for labor I believe you will do much good. We need to teach these people to work. We need, too, the making up of the things ourselves; it is a very important part of our work. Blue flannel is very much sought after by the boys here. It costs too much to give them, yet if we could keep some on hand for them to work for it would be well. Picture cards can be utilized, also pocket knives in any quantities.

If any are specially anxious to help any of our Ministers, let them send cloth, groceries, canned fruits; but do not attempt the ready-made clothing more; better leave us to look after that. We do not want old newspapers and old clothes; they will not pay for the freight of 5,000 miles. Just give us the materials, and, by the help of God, we will do the rest.

God bless all His true, loving workers everywhere is the prayer of your fellow laborer,

(Signed)

C. C. PENICK.

## BOXES BY MAIL.

THE following letters were written in acknowledgment of parcels received by mail, which made their long journey in safety, and at much less cost to the senders than if forwarded by freight or express. They may give a useful hint to other societies wishing to send to a great distance:

—, WASHINGTON TERRITORY,

April 24th, 1878.

DEAR MISS EMERY: I received safely last week the packages containing the clothes which you so kindly sent; for which accept my sincere thanks.

The paper wrappers were nearly worn off from the length of the journey; however, they reached me safely and in a very acceptable time, as my wardrobe sadly needed replenishing, and articles of clothing are much dearer out here than in the East.

—, OREGON, August 21st, 1878.

MY DEAR MISS EMERY: On my return home from the East, this summer, I found that the ladies of the — Church Missionary Society had been thoughtful in supplying

the needs of myself and family with articles of clothing sufficient to make us comfortable for another year. All the articles suit in every particular, and I am sure that if the ladies who have given of their time and money to the making and purchase of the contents of said Missionary box could only know of the real pleasure and solid comfort which they have afforded the lonely Missionary and family, they would feel somewhat repaid for their work and labor of love.

We not only find material aid in each box, but we get from each sympathy also, which helps us over many a rough and rugged place. We know that others are equally interested in the work of the Church on this distant border, and this thought gives us courage to remain at our post, and to do our duty for CHRIST and His Church.

The box came in sections through the mail, and we are glad to say that no part of it fell into the hands of the hostiles. With many thanks to you for your continued interest in us, we are your Missionary family, for CHRIST and His Church.

## LETTER OF THANKS FROM A WESTERN MISSIONARY.

*To a Parish Secretary:*

MY DEAR MADAM: About the 5th of this month I received a letter stating that a box from the ladies of the branch society of — Church had been forwarded to me, and requesting me to address you in acknowledging its receipt. The box has just been received in good order.

Please convey to your society my wife's and my own heartfelt acknowledgments of your generous gift. In a new and sparsely settled country, the Minister of the Gospel receiving almost nothing from the people, especially in those regions that have been ravaged for years by the grasshopper, such offerings as are made by your societies confer untold relief; nay, without them the Missionary would often be compelled to leave. There is one sentence in your most kind and encouraging letter so different in tone and spirit from what is usual that I cannot but advert to it. You write—"What a glorious field you have, and how happy you must be in sowing over so many thousand broad acres of the dear LORD's vineyard." How different in tone and expression from what we usually

hear in Missionary addresses or read in written reports! I have heard Bishops and D.D.'s and able Clergymen and laymen speak of the poor, suffering, self-denying Missionary, and as I listened to the mournful strain I have felt more like laughing than crying. I could not sympathize. For forty-two years I have been a Missionary of the General Board of Missions. My life has been spent laying foundations. Sometimes I have been compelled to teach, sometimes to labor with my hands to eke out a support. During all this time I have been searching after this much talked of self-denial. My search has been in vain. There are so many real pleasures, substantial joys, flowing from the work, that I cannot find where the self-denial comes in. Were I forced to select any one class of laborers in the LORD's vineyard who exercise the most self-denial and self-sacrifice for the good of others, I should select the ladies in your different branches. You spend your time and your money for the comfort and well-being of entire strangers (though we all belong to the one great family), and the only reward you receive, except the approval of con-



science and of the loving JESUS, is the faint expression of thanks conveyed in a letter of acknowledgment. You are not permitted to be unseen behind the curtain as the box is opened and the contents are examined; you cannot hear the expressions of pleasure that are uttered; you cannot feel the heart-pulse throbbing with joy as the recipient of your gifts feels that he and his are so bountifully supplied with all needed comforts of life;

you cannot hear the silent prayer that goes up to the Hearer of prayers that the choicest of Heaven's gifts may be yours to compensate you for your labor.

Again thanking you for your gift, and praying that each and all of you may realize in its fullest sense the truth of our LORD's saying, "It is more blessed to give than to receive,"

I remain, truly yours.

### LETTER OF THANKS FROM THE INDIAN FIELD.

*To a Parish Secretary:*

MY DEAR MRS. —: Your letter announcing that a barrel had been sent from — parish has just reached me, and we were inexpressibly relieved to know whence it came. We were all most anxious to thank the kind donors, but the barrel arrived without any previous announcement.

I wish I knew what to say, and just how to say it, to express the gratitude we all feel for your very great kindness.

Everything in the barrel seemed to have been sent to meet some particular and pressing need. I was in despair about calico dresses for my little boy, as, in the first place, there does not seem to be a minute for family sewing; and next, I should not know how to set about it.

The chubby little rascal looks very cunning in those you have sent, and says (in Dakota) they are pretty. I cannot begin to enumerate all the articles, nor can I tell you how perfectly delighted both Miss — and myself are with them. We both found many things that fitted, and to have something all ready to put on is a satisfaction indeed. Let me thank you again and again, and God Himself will repay you in your own hearts.

You ask me to tell you of our work. There seem to be so many things that I hardly know what to tell first.

I wish you could come to see our twelve hearty, healthy, happy girls; could see our overflowing church; see Christian homes springing up where five years ago there was nothing to be seen but skin-covered lodges,

and where, month after month, the horrid scalp-dance was kept up; could see beads and war-paint giving way to soap and scrubbing-brushes and brooms—in fact, a heathen tribe turning for light to the "Sun of Righteousness."

Every little gift, no matter how small, does its appointed work among these people, and by your generous gifts we are enabled to relieve many cases of distress; and this softens an Indian's heart, and makes him susceptible of being taught a higher Giver of good.

I often feel, if it were not for the boxes prepared and sent, how comparatively small our work would be; for a Missionary's salary affords no possibility of giving largely. Every article given to an Indian here, with the exceptions of the sick and aged and the orphan children, is paid for by work, our idea being to eradicate the begging system; and, moreover, an Indian takes much better care of what he earns than what he begs. Then it also gives us opportunities of teaching all kinds of house and out-door labor to the people, so that we and they are both benefited.

Bishop Hare is now with us, and has confirmed sixteen, and expects to confirm ten more next week. He expresses himself well pleased with the schools and work generally.

I fear this is not a satisfactory letter, but it is washing-day, and we had company at dinner, so that, like Martha, I have been troubled about many things.

With many thanks, and praying that you may each and all be rewarded now and hereafter, I am

Gratefully and sincerely yours.

### EXTRACTS FROM A LETTER FROM MISS NELSON.

MY DEAR MISS EMERY: . . . I promised you a detailed account of the Baptism of my dear scholars, and if too long a time has not

elapsed since it took place for it to interest you, I will give it to you now.

On Easter evening, at our English service,

my father baptized them, receiving them into the congregation of CHRIST's flock, and signing them with the sign of the Cross in token that they should fight manfully under His banner. For these three children their profession was no mere form of words, for after they leave school two of them have no Christian home to go to, where night and morning daily prayers are offered; but in their homes are none but heathen influencees, all tending to draw them away from the position they have taken. Still I feel sure they will be firm, for they are trusting not in their own strength, but in One who is mighty to save all who come to Him.

The father of one of the little girls has long been a Christian, but his wife and family were bigoted heathen. Some months previous to the Baptism of his child he had moved his wife and son near the church, where they

could receive daily instruction in the Scriptures. This action was blessed, and the same night mother, son, and daughter were baptized.

Ting Yuen, the former matron of the school, was also baptized that night. She was a pupil of Miss Emma Jones twenty years ago, but although attending the services pretty regularly, has never till now presented herself for Baptism.

I wish you could have witnessed the scene yourself. It would have made an impression not soon to be forgotten.

During my absence my father and mother superintend the school, and with the matron they have at present I hope they will have little or no trouble. But we do need workers sorely, and I am truly glad to hear of those who are going out. . . .

#### LETTER FROM MISS FAY'S CHINESE BIBLE-READER.

SHANGHAI, CHINA.

*To the Secretary of the Woman's Auxiliary.*

MY DEAR MADAM: I received your kind reply to my last letter a few days ago, and though this time I have nothing particular to write, yet I think I may report to you some of my late progress.

I have been on my work as usual. Several sick women whom I often attended has been dead a short time since. One of them died in the hospital, age twenty-six, a virgin still unmarried, unlike others of her age generally in our country; and she was obliged to be supported by her brother instead of a husband. She came to our hospital with the hope of heal her long maimed, swollen foot, but was first disappointed at the doctor's word that the foot has to be taken off. Afterwards the kind-hearted Rev. Hoong-niok comforted her by consulted the physician not to cut off her foot, without first try to heal it for some time, to her satisfaction, because the poor creature said mournfully that she would rather cut away her whole life than to lost her single foot, for how shall she be able to live on her future days thus, not having a right supporter nor any possession of her own. Accordingly, Mr. Hoong-niok's word was agreed to, and after one month the foot became much better, so the woman and everybody in the hospital rejoiced with the hope of her whole recovery. But unfortunately, this poor woman was afterward infected with a kind of fever, which came on several persons in the hospital.

All got well, and the woman was recovered also, but for having eaten some dangerous food, she soon took over again and died under it.

Most miserable creature, I can scarcely think whether her soul is saved; for on conversing with her the first time, to my surprise, that though a woman twenty-six years old, and lived not very far from our place, her knowledge of the world seem no more than that of an infant. She was utterly ignorant even of the name of our place, or the Church of Our Saviour, and she declared to me that she could not understand what all I mean. Besides, she add that she has always confined in her home, and has never known of any place nor the least thing outside. As she was able to walk a little, I therefore took her several times with me to church on Sunday, also to other places of our meeting class, in my sincere desire that her long darkened, benumbed mind might be enlightened. Though my plan was right, yet I regret that she died so soon without accomplish my hope of her become a Christian.

Now having give you a sketch of my work, I have only to join with your sincere good wishers, and hope together that by God's grace, all Chinese may at last become worshippers of one God and true Christians, to the joy of all saints laboring for the kingdom of our LORD JESUS CHRIST.

Love and thanks to all, from your humble friend and Bible reader, DZUNIE.

# THE YOUNG CHRISTIAN SOLDIER AND THE CARRIER DOVE. WITH ILLUSTRATIONS.

REV. A. T. TWING, D.D., } *Editors.*  
REV. JOSHUA KIMBER, }  
MISS M. T. EMERY, *Associate Editor.*

A paper for the Children of the Church, published both as a Weekly and as a Monthly, and designed for Sunday-school Distribution and Home Reading.

THE YOUNG CHRISTIAN SOLDIER AND CARRIER DOVE follows in its teaching the teaching of the Christian year, and also endeavors to present to its readers such Missionary information as shall interest and instruct them in her work as well as in her order. This year a carefully prepared set of Chapters of Church History is being published, which traces the connection between the Church of our own land and day and that of the Apostles. A series of Papers for Infant Classes, written by a lady who has tested their usefulness in her own large Infant Class; letters from our Missionary Bishops and others; a number of stories connected with mission work in California; an interesting illustrated serial, which carries some Christian children through a heathen land, and stories and other articles by our best Church writers for children, are furnished, and no effort is spared to make the paper both useful and attractive. Two or more illustrations appear in every issue. The price has been made so as to place the publication within the reach of all. It is excellent for Sunday-school use. It is **a library in weekly numbers**, always fresh and new.

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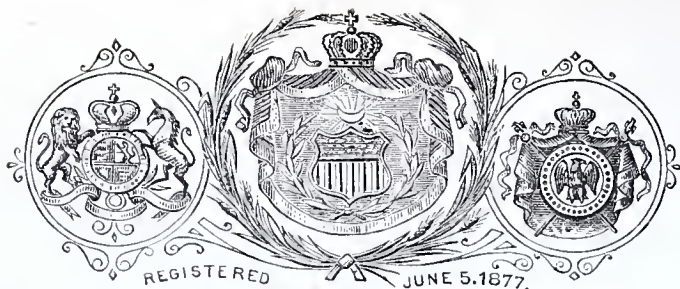
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# MISSIONARY CONFERENCE AND A PROPOSED SERIES OF MISSIONARY MEETINGS IN OCTOBER.

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THE undersigned, a Special Committee of the Board of Managers of the Domestic and Foreign Missionary Society, appointed to arrange for a series of Missionary Meetings in the month of October, have decided upon the following order, viz.:

I. A Missionary Conference to be held in the City of New York during the second week of October, beginning WEDNESDAY, the 9th, with Evening Prayer and sermon.

To be followed on THURSDAY (10th), morning and afternoon, by meetings for general discussion of the subject of Domestic Missions, including Work among the Indians and Colored People of the South.

THURSDAY EVENING, Missionary Meeting.

FRIDAY (11th), morning and afternoon, meetings for the discussion of the subject of Foreign Missions, including the work in Greece, Haiti, and Mexico.

FRIDAY EVENING, Missionary Meeting in the City of Brooklyn.

At the meetings for conference it is hoped that the several Missionary Bishops will present brief summaries of their work, after which an appointed speaker will open the discussion upon each separate topic.

In conformity with Article VIII. of the Constitution, each recognized Auxiliary is requested to send to this meeting for conference one Clerical and one Lay Deputy, and the Committee would suggest that the Board of Missions (which, it will be remembered, consists of the membership of the late General Convention), and also the members of the old Board, as nominated to the General Convention, be present and participate in the deliberations of the Conference.

II. It is suggested and earnestly recommended that all Rectors should preach upon the general subject of Missions on the Sunday following, or on some other Sunday in October.

III. It is also suggested and earnestly recommended that the local Clergy and Laity arrange for holding Missionary Meetings in Boston, Philadelphia, Baltimore, and in other cities and large towns, at such time in October as may seem to them most convenient; with the understanding that this Committee will act with them to every practicable extent when coöperation shall be desired.

NOAH HUNT SCHENCK, J. LIVINGSTONE REESE, LEMUEL COFFIN, A. T. TWING, JOSHUA KIMBER,	}	<i>Special Committee of the Board.</i>
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CORNELIUS VANDERBILT, ROBERT STUYVESANT, W. BAYARD CUTTING, WOODBURY G. LANGDON,	}	<i>Local Committee.</i>
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OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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All the Bishops of this Church, members *ex-officio*;

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